



**Fadhai (Virtues)
of
Dhikr of Allah
&
sending Durood on Prophet ﷺ**

(From Quran & Sahih hadith &)

Edition #1

proofs compiled by:
syed Hammad raza- FIDAI saifi
(Canada)

No Copy right, Free PDF BOOK, Share book/information with all muslims around the world .Intention of making this book is only to Help Confused muslims and spread the message . **You may share this all information without naming the writer too, The Write needs No credits for anything.** InshahAllah we will get our reward from Allah on day of Judgement .
inshahallah more improvements will be made in future editions

Book Dedicated to :

Rehmat Al Lil Alameen the best in entire humanity the Last Prophet of Allah , our beloved Prophet Muhammad ﷺ , all Ambiyas, Sahabas(*Rađayallāhu 'Anhu*),Awliyas [alehrehma] & entire muslim ummah.

Also to my Shaikh & Slave of Allah & Prophet Muhammad ﷺ , **Hadrat Pir Irfan Ahmed Fidai Saifi** Naqshbandi Chisti Qadri Saharwardi [alehrehma].

Special Note from Writer:

If there are any mistakes or errors in this document. Please let the writer know. It will be corrected immediately InshahAllah. Any good in this book is entirely due to Fadhal of Allah [swt] & any mistakes or errors are due to our Nafs.

Acknowledgements & special thanks to :

Special Thanks Ulemas of Ahle sunnat for their research work for last many years which is a constant source of knowledge .

Table of Contents:

**Part 1: Virtues of Dhikr of
Allah.....pg 4**

**Proof of "LOUD" Dhikr and RAISING VOICE HIGH"
.....pg 177**

**Fazail of Durood on Prophet Muhammad ﷺ
.....pg 183**

Part 1

Virtues of Dhikr of Allah

(Remembrance of Allah)

Short introduction:

To do Dhikr of Allah a lot & excessively and all the time is permissible and order of Allah and Prophet ﷺ. To do Dhikr of Allah (remember Allah) Loudly or silently , from tongue or from heart/Qalb (Dhikr e Khafi) is proved from Quran and several sahih hadiths & sayings of Prophet ﷺ . This books shows importance of Dhikr of Allah and also shows proofs of various forms of Dhikr of Allah which are loud Dhikr, silent dhikr (khafi) , Dhikr from Tongue and Dhikr of Qalb/heart to be order of our beloved Prophet ﷺ and way of glorious Sahabas [ra].

Proof from Quran

Quranic proof #1

فَادْكُرُونِي أَذْكُرْكُمْ وَإِنْ كُرُونِي وَلَا تَنْفُرُونِ

So remember Me, I shall remember you and thank Me always and never be ungrateful to Me.

Reference

► Quran, al-Baqarah 2:152

Quranic proof #2

وَمَنْ أَظْلَمُ مَمَنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي حَرَابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَنْخُلُوهَا إِلَّا خَاتَمِينَ لَهُمْ فِي الدُّنْيَا
خُرُبٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

And who is more unjust than he who forbids remembering Allah's Name in His mosques and strives to desolate them? It was not proper for them; (what was desirable for them was) to enter the mosques fearing (Allah). For them is disgrace in this world and a dreadful torment (also) awaits them in the Hereafter.

Reference

- Quran, al-Baqarah 2:114

Quranic proof #3

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبَغُواْ فَضْلًا مِنْ رَبِّكُمْ فَإِذَا أَفَضْلَمْتُمْ مِنْ عَرَفَاتٍ فَادْكُرُوْا اللَّهَ عِنْدَ الْمَسْعَرِ الْحَرَامِ وَادْكُرُوْهُ
كَمَا هَدَأْكُمْ وَإِنْ كُنْتُمْ مِنْ قَبِيلِهِ لَمِنَ الظَّالِمِينَ

And it is no sin on you if you seek (also) your Lord's bounty (through trade during Hajj days). Then when you return from 'Arafāt, **remember Allah** near Mash'ar al-Harām (Muzdalifah), **and remember Him as He has guided you**; surely you had gone astray before.

Reference

- Quran, al-Baqarah (2:198)

Quranic proof #4

فَإِذَا قَضَيْتُمْ مَنَاسِكُكُمْ فَادْكُرُوْا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا أَنَا فِي الدُّنْيَا وَمَا لَهُ فِي
الْآخِرَةِ مِنْ خَلَقٍ

And when you have completed the ceremonies of Hajj, **remember Allah most earnestly**, (at Minā), as you remember your fathers and forefathers (with great fondness) **or remember (Allah) even with deeper intensity of fondness**. There are some of the people who pray: 'O our Lord! Grant us benefits in this (very) world.' For such there is no share in the Hereafter.

Reference

- Quran, al-Baqarah (2:200)

Quranic proof #5

وَادْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِنْثٌ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِنْثٌ عَلَيْهِ لِمَنْ أَنْتُمْ وَانْقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ

And remember Allah (the most) during (these) numbered days. Then, if someone hastens just in two days (to return from Mina) there is no sin on him and he who delays (it) also commits no sin. **This is for him who fears Allah and keep fearing Allah** and remember that all of you shall be assembled before Him.

Reference

- Quran, al-Baqarah 2:203

Quranic proof #6

حَافِظُوا عَلَى الصَّلَواتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا إِلَهٌ فَانِتَنَ فَإِنْ خَفْتُمْ فَرَجَالًا أَوْ رُكُبًا فَإِذَا أَمِنْتُمْ فَادْكُرُوا اللَّهَ كَمَا عَلِمْتُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ

Guard strictly all the prayers, especially the middle prayer, and stand before Allah as an embodiment of submissiveness and devotion. But if you are in a state of fear, then whether walking or riding, (as may be, do offer prayer) but once you get back to peace, **remember Allah the way He has taught you** which you did not know.

Reference

- Quran, al-Baqarah 2:238,239

Quranic proof #7

قَالَ رَبِّي أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِي الْكِبَرُ وَأَمْرَأْتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعُلُ مَا يَشَاءُ قَالَ رَبِّي اجْعَلْ لِي آيَةً قَالَ أَيْتُكَ أَلَا تُكَلِّمُ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرَأً وَادْكُرْ رَبَّكَ كَثِيرًا وَسَيَّحْ بِالْعَشِيِّ وَالْإِبْكَارِ

(Zakaria) submitted: 'O my Lord! How shall I have a son when old age has already overtaken me and my wife is (also) barren?' He said: 'The same way as Allah does whatever He wills.' Zakaria submitted: 'O my Lord! Fix a sign for me.' Allah said: 'The sign for you is that for three days you will not be able to speak to the people except by gestures; **and remember your Lord excessively and glorify Him persistently evening and morning.**'

Reference

- Quran, al-Imran 3:40,41

Quranic proof #8

ذَلِكَ تَنْذِيلٌ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرُ الْحَكِيمُ

These which We recite to you are Signs, and instruction full of wisdom.

Reference

- Quran, al-Imran 3:58

Quranic proof #9

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And such are (the God-fearing) people that when they commit some indecency or wrong themselves, **they call Allah to mind** and then seek forgiveness for their sins; and who can forgive sins except Allah? and they do not deliberately persist in doing the sinful acts that they have committed.

Reference

- Quran, al-Imran 3:135

Quranic proof #10

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالْخَلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولَئِي الْأَلْبَابِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبُّنَا مَا خَلَقَ هَذَا بَاطِلًا سُبْحَانَكَ فَقَنَا عَذَابَ النَّارِ

Indeed in the creation of the heavens and the earth and alternation of day and night there are Signs (of Allah's Absolute Authority) for those who possess sense and wisdom. These are **the people who remain in remembrance of Allah standing** (as embodiment of submissiveness), **sitting** (as reverence incarnate) **and (also) while changing sides** (in discomfort of love) **and meditate on** (effulgent disclosures of His Grandeur and Beauty, at work in) **the creation of the heavens and the earth**. (Getting such a taste for His gnosis they call out spontaneously): 'Our Lord! You have not created (all) this without any rationale and strategy. You are (impeccably) Pure (of all shortcomings and dependencies). Protect us from the torment of Hell.'

Reference

- Quran, al-Imran 3:190,191

Quranic proof #11

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَתُمْ فَأَقِمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُونًا

So (O Muslim combatants!) **when you have finished your prayers, remember Allah (in all postures) standing, sitting and (lying down) on your sides**. And when (free of fear) you feel secure, observe prayers (as prescribed). Verily, prayer is obligatory for all the Muslims in accordance with the fixed timings.

Reference

- Quran, an-Nisa 4:103

Quranic proof #12

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَأُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

Surly the hypocrites (self-deluding) seek to deceive Allah while He is about to make them suffer for (their self-) deception. When they stand up

for prayer, they do it sluggishly (just) for showing to the **people and they (also) remember Allah but little.**

Reference

- Quran, an-Nisa 4:142

Quranic proof #13

يَسْأَلُونَكَ مَاذَا أَحِلَّ لَهُمْ فَلْ أَحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلِمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلِمْتُمُ اللَّهُ فَكُلُّوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

People ask you, what has been made lawful for them? Say (to them): 'All pure provisions are declared lawful for you and the hunting animals whom you have trained while running them for prey and this way have imparted to them (those hunting methods) which Allah has taught you. Then eat (also) of that (prey) which the hunting animals catch for you (after hunting).

Pronounce the Name of Allah over that (prey when you unleash the hunting beasts to hunt it) and fear Allah; indeed Allah is Swift in calling to account.

Reference

- Quran, al-Maidah 5:4

Quranic proof #14

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقَعَ بَيْنَكُمُ الْعَدَاوَةُ وَالْبُغْسَاءُ فِي الْخَمْرِ وَالْمَنِيرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

Satan seeks only to breed enmity and spite among you by means of wine and gambling and to **hinder you from remembering Allah and praying.** Will you abstain from (these evil temptations)?

Reference

- Quran, al-Maidah 5:91

Quranic proof #15

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَلَتَتَّقَوْا وَلَعَلَّكُمْ تُرَحَّمُونَ

Do you **wonder that admonition from your Lord has come (on the tongue) of a man** from among yourselves so that he warns you (of the chastisement of Allah) and you become God-fearing? And so that you may gain Mercy?

Reference

- Quran, al-Araf 7:63

Quranic proof #16

وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْعُدُوِّ وَالْأَصَالِ وَلَا تَكُنْ مِّنَ الْغَافِلِينَ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكِبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ وَلَهُ يَسْجُدُونَ

And remember your Lord in your heart with humility and tearfulness and fear and repentance and also by calling in low tones. (**Persist in His remembrance) morning and evening and be not of the neglectful.** Indeed the (angels) who are close in the Presence of your Lord (never) commit arrogance against His worship and (constantly) glorify Him and remain prostrated before Him.

Reference

- Quran, al-Araf 7:205,206

Quranic proof #17

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَّتْ قُلُوبُهُمْ وَإِذَا تُلَيَّتْ عَلَيْهِمْ آيَاتُهُ زَادُتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

The **believers are only those whose hearts, when Allah is mentioned before them, are filled with awe** (on the very idea of Allah's Grandeur and Majesty); and when His Revelations are recited to them, then (the ecstatic, delightful and sublime Words of the Beloved) enhance their faith and they (maintain) their trust in their Lord (under all circumstances and do not look towards any other but Him).

Reference

- Quran, al-Anfal 8:2

Quranic proof #18

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيْتُمْ فِيْهَا فَاثْبِتُوْا وَادْكُرُوْا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُوْنَ

O Believers! When you encounter any (enemy) army, **stand firm and remember Allah excessively so that you may win.**

Reference

- Quran, al-Anfal 8:45

Quranic proof #19

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَلْمَنِيْنَ اللَّهُ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَّابَ الَّذِينَ آمَنُوا وَتَطْمَئِنُ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُ الْأُفُوْلُوبُ

Say: 'Verily Allah, (despite Signs), leads astray whom He wills and guides towards Himself the one who turns to Him in repentance. **Those who believe, their hearts become free of all anxieties owing to remembrance of Allah. Beware that it is only remembrance of Allah that brings to your hearts freedom from all anxieties.'**

Reference

- Quran, ar-Rad 13:27,28

Quranic proof #20

إِنَّا نَحْنُ نَزَّلْنَا الْذِكْرَ وَإِنَّا لَهُ لَحَافِظُوْنَ

Assuredly it is We Who have sent down this (dhikr) Glorious Admonition (the Quran) and it is surely We Who will guard it.

Reference

- Quran, al-Hijar 15:9

Quranic proof #21

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوهُ أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And before you also We sent only men as Messengers towards whom We sent Our Revelations. **So if you (yourselves) do not know anything then ask the people of remembrance.**

Reference

- Quran, an-Nahl 16:43

Quranic proof #22

22 وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ○

And (O Glorious Messenger!) **We have sent down to you the Glorious Remembrance (the Quran)** so that you may explain clearly to people (the message and the commandments) that have been sent down for them **and that they may meditate.**

Reference

- Quran, an-Nahl (16:44).

Quranic proof #23

. وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكْثَرَهُ أَنْ يَفْقَهُهُ وَفِي آذَانِهِمْ وَفُرَا وَإِذَا نَكَرْتَ رَبَّكَ فِي الْفُرْقَانِ وَحْدَهُ وَلَوْا عَلَى أَذْبَارِهِمْ
نُفُورًا

And We cover (also) their hearts in wrappers so that they may (not) get to its meaning and plug their ears with a sensation of heaviness (so that they may not listen to it) **and when you mention your Lord Alone in the Quran** (and the names of their idols are not mentioned) then, in extreme dislike, they turn their backs and flee away.

Reference

► Quran, Bani Israil 17:46

Quranic proof #24

وَادْكُرْ رَبَّكَ إِذَا نَسِيْتَ.

And remember your Lord when you forget.

Reference

► Quran, al-Kahf 18:24

Quranic proof #25

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاءِ وَالْعَشَيْرِ يُرِيدُونَ وَجْهَهُ وَلَا تَعْذُ عَيْنَكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا
وَلَا تُطِعْ مَنْ أَعْقَنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا

(O my servant!) Continue tenaciously your companionship **with those who remember their Lord morning and evening, ardently seeking His pleasure**, (keen for a glimpse of and eagerly aspiring to glance at His radiant countenance); your (affectionate and caring) looks must not but focus on them. Do you seek charisma of the worldly life (shifting your attention from these outwardly destitute divine people)? And (also) **do not follow him whose heart We have made neglectful of Our remembrance** and who follows but the urges of his (ill-commanding self) and his case has exceeded all bounds.

Reference

► Quran, al-Kahf 18:28

Quranic proof #26

وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّكَافِرِينَ عَزْرَنَا الَّذِينَ كَانُوا أَغْيَنُهُمْ فِي غِطَاءِ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيْعُونَ سَمِعًا

On that Day, We shall bring forth Hell before the disbelievers fully naked to their view. **Their eyes were veiled (by negligence) against My Remembrance and they could not even listen (to My Remembrance).**

Reference

► Quran, al-Kahf 18:100,101

Quranic proof #27

وَإِنَّا أَخْرَجْنَاكَ فَاسْتَمِعْ لِمَا يُوحَى إِنَّمَا يُوحَى إِنَّمَا اللَّهُ لَا إِلَهَ إِلَّا إِنَّمَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

And I have chosen you (as My Messenger), so listen to what is being revealed to you with absolute attentiveness; verily I alone am Allah; there is no God beside Me. **So worship Me and establish prayer for My remembrance.**

Reference

► Quran, Taha 20:13,14

Quranic proof #28

قَالَ رَبِّ اشْرَحْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَأَخْلُنْ عُقْدَةَ مِنْ لِسَانِي يَقْهُوا قَوْلِي وَاجْعُلْ لِي وَزِيرًا مِنْ أَهْلِي هَارُونَ أَخِي اشْدُدْ بِهِ أَزْرِي وَأَشْرِكْهُ فِي أَمْرِي كَيْنُ شُسِّحَكَ كَثِيرًا وَنَذْكُرَكَ كَثِيرًا إِنَّكَ كُنْتَ بِنَا بَصِيرًا

Musa prayed: 'O my Lord! Open my breast (mind) and expand it for me; and make my task (as a Messenger) easy for me; and loosen the knot from my tongue so that people may understand (easily) what I say; and appoint for me a minister from my family; that is Haroon, my brother. Strengthen my back by him and make him share my task (as a Messenger), **so that we (both) may amply glorify You and remember You a great deal.** Surely You see us well (in the perspective of total scenario).'

Reference

► Quran, Taha (20:25-35).

Quranic proof #29

أَذْهَبْ أَنْتَ وَأَخْوَكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي

(Musa) Go, you and your brother with My signs **and do not slacken in remembering Me.**

Reference

- Quran, Taha 20:42

Quranic proof #30

30. كَذَلِكَ تُفْصِلُ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْتَكَ مِنْ لَذَّا ذِكْرًا

(O Esteemed Beloved!) Thus We communicate to you information about those (people) who have passed away and **We have surely given you from Our Exclusive Presence (an Admonishing Book) as a Reminder (dhirk).**

Reference

- Quran, Taha 20:99

Quranic proof #31

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ رَبِّي لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَنْتَكَ أَيَّاً نَّا فَنَسِيَتَهَا وَكَذَلِكَ الْيَوْمَ تُنسَى

And he who turns away from My Admonition (remembrance and following direction and guidance), his worldly sustenance will be put under tight control and will be raised blind on the Day of Resurrection. He will say: 'O my Lord! Why have you raised me up blind (today) whereas I had vision (in the world)?' Allah will say: 'Like this Our Signs came to you (in the world) but you disregarded them and the same way you (too) will be disregarded today.'

Reference

- Quran, Taha 20:124-126

Quranic proof #32

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مَنْ رَبِّهِمْ مُّحْدَثٌ إِلَّا اسْتَمَعُوهُ وَهُمْ يُلْعَبُونَ

Whenever some fresh admonition comes to them from their Lord, they listen to it with such (carelessness) as if they are engaged in sport.

Reference

- Quran, al-Anbia 21:2

Quranic proof #33

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْأَلُوهُمْ أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

And (O Esteemed Beloved!) We sent only men (as prophets) before you (also); We used to send them revelations. So (O people!) if you do not know (yourselves), **ask the people of remembrance.**

Reference

- Quran, al-Anbia (21:7)

Quranic proof #34

وَإِذَا رَأَكَ الَّذِينَ كَفَرُوا إِنْ يَتَّخِذُونَكَ إِلَّا هُرُوا أَهْذَا الَّذِي يَذْكُرُ اللَّهُتُكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ

And when the disbelievers see you, they just start mocking at you (and say): 'Is this he who talks about your gods (with rejection and denial)?' **And yet it is they themselves who reject remembrance of the Most Kind (Lord).**

Reference

- Quran, al-Anbia 21:36

Quranic proof #35

فَلْ مَنْ يَكُلُّكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُغَرَّضُونَ .

Say: 'Who can guard and save you from (the punishment) of the Most Kind (Lord) by night and by day?' **In fact they keep away from remembrance of the (same) Lord.**

Reference

- Quran, al-Anbia 21:42

Quranic proof #36

وَأَذْنَ فِي النَّاسِ بِالْحَجَّ يَأْتُوكُ رَجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجَّ عَمِيقٍ لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَعْلُومَاتٍ عَلَى مَا رَزَقْهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَكُلُّوا مِنْهَا وَأَطْعُمُوا النَّاسَ الْفَقِيرَ

And proclaim Pilgrimage among the people. They will approach you walking and (mounted) on very lean camels, coming by distant tracks so that they **may (also) avail themselves of their benefits and may pronounce on the appointed days the Name of Allah** (while slaughtering) the cattle which Allah has provided for them (for sacrifice). Then eat of them yourselves and (also) feed the wretched needy.

Reference

- Quran, al-Hajj 22:27,28

Quranic proof #37

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِيَذْكُرُوا اسْمَ اللَّهِ عَلَى مَا رَزَقْهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ فَإِلَهُكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلَمُوا وَبَشِّرُ الْمُخْتَيَّنَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَّتْ فُلُوْبُهُمْ وَالصَّابِرِيَّنَ عَلَى مَا أَصَابَهُمْ وَالْمُقِيمِيَ الصَّلَاةَ وَمَمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

And We have appointed a sacrifice for every people so that (at the time of sacrifice) **they pronounce the Name of Allah over the cattle (quadrupeds) that Allah has provided for them**. And your God is (only) One God so submit wholly to Him alone, and (O Beloved) give good news to those who humble themselves. (They are) those **whose hearts tremble with fear when Allah is remembered** and they bear with patience whatever hardships befall them; they establish prayer and spend in the cause of Allah out of that which We have provided for them.

Reference

- Quran, al-Hajj (22:34,35).

Quranic proof #38

وَلَوْلَا دَفَعَ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدَمَتْ صَوَامِعٌ وَبَيْعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذْكُرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَتَصْرُّهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

And had Allah not been repelling one class of human society by the other (through militant revolutionary struggle) the cloisters, temples, churches and mosques (i.e. religious centres and worship places of all religions) would

have been ruined **where Allah's Name is extensively commemorated.** **And he who helps Allah's (Deen), Allah surely helps him.** Allah is indeed the All-Powerfull, Ever Dominant (over all) (i.e. the survival of good is possible only through the revolutionary process of contradiction and conflict between good and evil).

Reference

- Quran, al-Hajj 22:40

Quranic proof #39

إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا أَمَّا فَاغْفِرْ لَنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ فَاتَّخَذُنُّمُوهُمْ سِخْرِيًّا حَتَّىٰ أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ مَنْهُمْ تَضْحَكُونَ

Indeed there was a group of My servants who used to submit (before My Presence): 'Our Lord! We have believed, so forgive us, and have Mercy on us; (surely) You are best of the merciful.' **But you used to laugh at them till they made you forget My remembrance** and you (just) continued making fun of them.

Reference

- Quran, al-Mominoon 23:109-110

Quranic proof #40

فِي بُيُوتٍ أَذْنَ اللَّهَ أَنْ تُرْفَعَ وَيُذْكَرُ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْعُدُوِّ وَالْأَصَالِ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيَّاهُ الرَّكَأَةِ يَخْافُونَ يَوْمًا تَنَقَّبُ فِيهِ الْفُلُوبُ وَالْأَبْصَارُ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِعِنْدِ حِسَابٍ

(This Light of Allah illuminates) such houses (mosques and centres) which Allah has ordained to exalt (i.e. enhance their esteem and prestige) and commemorate His Name therein; (these are the houses) in which (Allah's servants) glorify Him morning and evening. **(Those who are blessed with this Light) are the servants of (Allah) whom neither trade nor sale diverts from remembrance of Allah** and from establishing prayer and paying Zakat (the Alms-due). (Even while performing their worldly duties) they fear the Day when hearts and eyes will (all) overturn (with terror) so that Allah may give them best reward for the (good deeds) they have done and may bestow upon them (still) more out of His bounty. And Allah blesses with His sustenance (and provisions) those whom He wills without measure.

Reference

- Quran, an-Noor (24:36-38).

Quranic proof #41

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ الَّذِينَ أَضَلَّلْتُمْ عِبَادِي هُوَلَاءِ أَمْ هُمْ ضَلَّلُوا السَّبِيلَ قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ تَنْهَىَنَا مِنْ دُونِكَ مِنْ أُولَئِكَ مَنْ مَتَّعْتَهُمْ وَآبَاءُهُمْ حَتَّىٰ نَسُوا الْذِكْرَ وَكَانُوا قَوْمًا بُورًا

On that Day Allah will assemble them together with those whom they worshipped instead of Allah. He will ask them: 'Was it you who led astray these servants of Mine or did they (themselves) go astray from the path?' They will say: 'Glory be to You; it did not become us (even) to take friends other than You (what to talk of asking them to worship others besides You). (Lord!) **You bestowed upon them and their forefathers worldly riches to such an extent that they forgot (even) to remember You. And these were the (doomed) people to be destroyed.**'

Reference

- Quran, al-Furqan 25:17,18

Quranic proof #42

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا

Surely he led me astray from the admonition after it had come to me and Satan leaves man helpless and deserted (in the time of difficulty).

Reference

- Quran, al-Furqan 25:29

Quranic proof #43

وَالشُّعَرَاءُ يَتَبَعُهُمُ الْغَاوُونَ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهْبِطُونَ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيِّ مُنْقَلِبٍ يَقْلِبُونَ

And only the misled follow the poets. Have you not seen that these (poets) wander distracted (purposelessly) in every valley (of reflections)? They take little serious and true interest in reality; they rather remain happy and lost

in verbal leaps and imaginative jumps.) And that they say (such things) that they do not (themselves) do. Except for those (poets) who believe and do pious deeds **and remember Allah excessively** (i.e. they compose hymns glorifying Allah and the Holy Prophet ﷺ and become hymnologists) and avenge themselves after they are wronged (through poetic compositions and defend Islam and the oppressed rather inspire them with zeal through their poetry; such poetry is not condemnable). And those who do wrong will soon come to know to what place of turning they shall turn back (after death).

Reference

- Quran, ash-Shuara 26:224-227

Quranic proof #44

اَتُلُّ مَا اُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

(O Esteemed Beloved!) Recite that Book which has been sent down to you (by Revelation) and establish prayer; surely prayer prevents from indecency, vulgarity and sin. **And verily Remembrance of Allah is the greatest thing and Allah knows all the (deeds) that you do.**

Reference

- Quran, al-Ankabut 29:45

Quranic proof #45

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

So only those believe in Our Revelations who are directed and guided by means of these (Verses) and they fall down prostrate **and glorify the praises of their Lord and are not arrogant.**

Reference

- Quran, as-Sijdah 32:15

Quranic proof #46

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Indeed in Allah's Messenger there is most perfect and beautiful pattern (of life) for you, for every such person who expects **and aspires (Meeting) Allah and the Last Day and remembers Allah excessively.**

Reference

- Quran, al-Ahzab 33:21

Quranic proof #47

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَائِسِعِينَ وَالْخَائِسِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالْدَّاكِرِينَ اللَّهُ كَثِيرًا وَالْدَّاكِرَاتِ أَعَدَ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا

Surely men who submit themselves wholly to Allah and the women who submit themselves wholly to Allah, and men who believe and women who believe, and men who are obedient and women who are obedient, and men who are truthful and women who are truthful and men who are steadfast and women who are steadfast, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, **and men who remember Allah excessively and women who remember Allah excessively: Allah has prepared for all of them forgiveness and a mighty reward.**

Reference

- Quran, al-Ahzab 33:35

Quranic proof #48

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا وَسِرِّحُوهُ بُكْرَةً وَأَصِيلًا .

O Believers! Keep remembering Allah excessively and glorify Him morning and evening.

Reference

- Quran, al-Ahzab 33:41,42

Quranic proof #49

إِنَّمَا تُنذَرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ بِالْعَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ

You can warn only him who follows the Direction and Guidance and fears the Most Kind Lord unseen; so give him the good news of forgiveness and a reward of great honour.

Reference

- Quran, Yasin (36:11).

Quranic proof #50

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِإِسْلَامٍ فَهُوَ عَلَىٰ نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُّبِينٍ اللَّهُ نَرَأَنَّ أَحْسَنَ الْحَيَاتِ كِتَابًا مُتَشَابِهًا مَتَانِي تَقْسِيرُ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلَيْنَ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهُ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضْلِلُ اللَّهُ فَمَا لَهُ مِنْ هَادِ

So, **he whose breast Allah has opened for Islam is (placed) in the light from His Lord** (but on the contrary) **they whose hearts are hardened because of (being deprived of the Bounty of) Allah's remembrance** (are destined to ruin). It is they who are in open error. It is Allah Who has sent down the best Word, that is a Book whose verses agree to one another (in format and meaning) and are repeated frequently. **It sends a hair-raising shudder in the bodies of those who fear their Lord; then their skins and hearts get softened (and they get lost) into the Remembrance of Allah** (in a weeping mood). It is Guidance from Allah and He guides with it those whom He pleases. And he whom Allah turns from guidance away (i.e. leaves strayed) has no one to guide him.

Reference

- Quran, az-Zumar 39:22,23

Quranic proof #51

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَرَثُ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبِّشُرُونَ

And **when only Allah, the One, is mentioned**, the hearts of those who disbelieve in the Hereafter constrict and recoil with disgust and when the idols (which they worship) are mentioned instead of Allah, they rejoice all of a sudden.

Reference

- Quran, az-Zumar 39:45

Quranic proof #52

إِنَّ الَّذِينَ كَفَرُوا بِالْذِكْرِ لَمَّا جَاءَهُمْ وَإِنَّهُ لَكِتَابٌ عَزِيزٌ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ شَرِيكٌ لَّهُ مِنْ حَكِيمٍ حَمِيدٍ

Indeed those who rejected dhikr (disbelieved in the Quran) when it came to them (Allah will avenge their disbelief); and surely it (the Quran) is a Mighty Venerable Book. Falsehood cannot approach it (the Quran) from before or behind. (It) is sent down by the Most Wise, the Most Praiseworthy (Lord).

Reference

- Quran, Hameem Sijdah 41:41,42

Quranic proof #53

أَفَنَضْرِبُ عَنْكُمُ الْذِكْرَ صَفْحًا أَنْ كُنْتُمْ قَوْمًا مُّسْرِفِينَ

And should We withhold this Direction and Guidance from you because you are a people who exceed limits?

Reference

- Quran, az-Zukhraf 43:5

Quranic proof #54

. وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقِيَضُ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِيبٌ

And he who loses sight of the remembrance of the Most Kind (Lord)
We appoint a Satan to stick to him (all the time).

Reference

- Quran, az-Zukhraf (43:36).

Quranic proof #55

فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ وَإِنَّهُ لَذُكْرُ لَكَ وَلَقَوْمَكَ وَسَوْفَ تُسْأَلُونَ

So hold fast to this (Quran) which has been revealed to you. Surely you are (firm) on the straight path. And verily this (Quran) is the Most Great honour for you and for your Ummah and (O People!) you will be soon asked (as to how strong and firm a relation you established with the Quran).

Reference

- Quran, az-Zukhraf 43:43,44

Quranic proof #56

فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا

So do not care for him who turns away from Our Remembrance and desires nothing but the life of this world.

Reference

- Quran, an-Najm 53:29

Quranic proof #57

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِذِكْرِ فَهَلْ مِنْ مُذَكَّرٍ

And indeed We have made the Quran easy for Direction and Guidance but is there any who will take the advice?

Reference

- Quran, al-Qamar 54:40

Quranic proof #58

أَلَمْ يَأْنَ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَّلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِ فَطَالَ عَلَيْهِمُ الْأَمْدُ فَقَسَطْ فُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَلَسِعُونَ

Has the time not (yet) come for **the believers that their hearts get humbled with tenderness for the remembrance of Allah** and for that Truth (as well) which has been sent down and that they do not become like

those who were given the book before this? Then a long time passed over them and their hearts hardened and many of them are disobedient.

Reference

- Quran, al-Hadeed 57:16

Quranic proof #59

اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ .

Satan has overpowered them so he has made them forget the remembrance of Allah; it is they who are Satan's army. Know that indeed it is the party of Satan who are the losers.

Reference

- Quran, al-Mujadilah 58:19

Quranic proof #60

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِي لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعُوا إِلَى ذِكْرِ اللَّهِ وَدَرِرُوا الْبَيْتَعَذِلُكُمْ حَيْثُ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

O Believers! When the call is made for (Friday) prayer on Friday, **hasten towards the remembrance of Allah (i.e. sermon and prayer) immediately and abandon purchase and sale (business).** That is better for you if you have knowledge. Then after the prayer is offered, disperse in the land and (then) look for Allah's Bounty (sustenance) **and remember Allah much so that you are successful**

Reference

- Quran, al-Jumah 62:9,10

Quranic proof #61

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهُكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَعْنُلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

O Believers! Let not your wealth and your children make you negligent of the remembrance of Allah, and he who does so then it is

they who are the losers.

Reference

- Quran, al-Munfiqoon 63:9

Quranic proof #62

وَكَانَ عَاقِبَةُ أَمْرِهَا حُسْنًا أَعْدَ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا فَإِنَّمَا يَنْهَا عَذَابًا نُكْرًا فَذَاقُتْ وَبَالَ أَمْرِهَا

And how many towns there were (the inhabitants of) which disobeyed and revolted against the command of their Lord and His Messengers! So We called them to account in shape of fierce accountability and seized them with such a severe torment which was never seen or even heard of. So they tasted the evil consequence of their doings and their affair ended up in total loss. Allah has prepared for them severe torment (in the Hereafter too). So keep fearing Allah, O men of reason, you who have believed. **No doubt it is you towards whom Allah has sent down the admonition (the Quran).**

Reference

- Quran, at-Talaq 65:8-10

Quranic proof #63

وَإِن يَكُدُ الَّذِينَ كَفَرُوا لَيُزِلُّوْنَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الْذِكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ

And indeed when the disbelievers listen to the Quran it seems as if they wish to harm you with their (jealously evil) looks and say: 'Surely, he is insane.'

Reference

- Quran, al-Qalam 68:51

Quranic proof #64

وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكُهُ عَذَابًا صَعِدًا

And he who turns away from the remembrance of his Lord He will cause him to enter a severe torment.

Reference

- Quran, al-Jinn 72:17

Quranic proof #65

وَادْكُرْ اسْمَ رَبِّكَ وَتَبَّلِّ إِلَيْهِ تَبَّلِّاً

And continue remembering the Name of your Lord, devoted completely to Him alone (in your heart and soul), cut off from everyone else.

Reference

- Quran, al-Muzammil 73:8

Quranic proof #66

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آتِمَاً أَوْ كُفُورَاً وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَجْدَةً لِيَلَّا طَوِيلًا

So (continue to) be patient for the sake of your Lord's Command and do not give your ear to any liar, sinner or disbeliever or thankless person from among them. **And remember the Name of your Lord morning and evening.** And prostrate before His Presence for some hours of the night and sanctify and glorify Him during (the rest of) the long hours of the night.

Reference

- Quran, ad-Dahar (76:24-26).

Quranic proof #67

وَالْمُرْسَلَاتِ عُرْفًا فَالْعَاصِفَاتِ عَصْنَفًا وَالنَّاشرَاتِ نَشْرًا فَالْفَارَقَاتِ فَرْقًا فَالْمُلْقَيَاتِ ذِكْرًا

By the soft blowing pleasant breezes which blow in succession; then by the violent winds which blow with fierce gusts; and by those which spread the clouds; then by those which split (them) apart and break them off; **then by those which bring dhikr (direction and guidance).**

Reference

- Quran, al-Mursilat (77:1-5).

Quranic proof #68

قَدْ أَفْلَحَ مَنْ تَرَكَى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى .

Indeed only he will triumph who is purified of (the afflictions of his ill-commanding self and pollution of sins) **and remembers the Name of his Lord and offers prayers (regularly and excessively).**

Reference

- Quran, al-Ala (87:14,15).

Quranic proof #69

وَرَفَعْنَا لَكَ ذِكْرَكَ

And We have exalted for you your remembrance.

Reference

- Quran, an-Nashrah 94:4

Proof of Dhikr from Hadith

Hadith #1

DHIKR OF ALLAH MAKES US ALIVE FROM DEAD

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَثْلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثْلُ الْحَيِّ وَالْمَمِتَّ.

Abu Musa (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) narrates that the Holy Prophet (صَلَّى اللَّهُ عَنْهُ) said, **“He who remembers his Lord and he who does not are like the living and the dead.”**

Reference

- Bukhari, as-Sahih (5:2353#6044)
- Mundhiri, at-Targhib wat-tarhib (2:256#2303)
- Asqalani, Fath-ul-bari 11:210#6044

[**Click here for Scanned page #1**](#)

Hadith #2

عَنْ أَبِي مُوسَى رضيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: مَثْلُ الْبَيْتِ الَّذِي يُذْكَرُ اللَّهُ فِيهِ وَالْبَيْتُ الَّذِي لَا يُذْكَرُ اللَّهُ فِيهِ مَثْلُ الْحَيِّ وَالْمَيِّتِ.

Abu Musa (صلى الله عليه وآلها وسلم) (رضي الله عنه) narrates that the Holy Prophet (صلى الله عنه) said, “**The house in which Allah (SWT) is remembered and the one in which Allah (SWT) is not remembered are like the living and the dead.”**

Reference

- Muslim, as-Sahih (1:539#779)
- Ibn Hibban, as-Sahih (3:135#854)
- Abu Yala, al-Musnad (13:291#7306)
- Ruyani, al-Musnad (1:317#473)
- Abu Nuaym, al-Musnad-ul-mustakhraj ala as-Sahih Muslim (2:372#1771)
- Daylami, al-Firdaw bima thur al-khitab (4:143#6442)
- Bayhaqi, Shuab-ul-iman (1:401#536)
- Mundhiri, at-Targhib wat-tarhib (1:170#635)
- Nawawi, Sharh Sahih Muslim (6:68)
- Mubarakpuri, Tuhfat-ul-ahwadhi (2:437)

Hadith #3

Dhikr of Allah from Throne of Allah, Dhikr e khafi (silent) & loud Dhikr

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلِإِ، ذَكَرْتُهُ فِي مَلِإِ خَيْرٍ مِنْهُمْ. وَإِنْ تَقَرَّبَ إِلَيَّ بِشَيْرٍ، تَقَرَّبَ إِلَيْهِ ذِرَاعًا. وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبَتْ إِلَيْهِ بَاعًا. وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً.

According to Abu Huraira, the Holy Prophet said, "Allah (SWT) says: I am to My servant as he thinks of Me **and I am with him when he remembers Me. If he remembers Me in his heart (quietly), I remember him in secret (quietly). If he remembers Me in a gathering (loudly), I remember him in a gathering better than them (loudly)**. If he draws near Me a span, I get near him an arm's length. If he draws near Me an arm's length, I get near him a fathom. And if he comes towards Me walking, I go towards him running."

Reference

- Bukhari, as-Sahih (6:2694#6970)
- Mundhiri, at-Targhib wat-tarhib (2:252#2286)
- Sanani, Subul-us-salam (4:213)

Hadith #4

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي. إِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلِإِ ذَكَرْتُهُ فِي مَلِإِ هُمْ خَيْرٌ مِنْهُمْ. وَإِنْ تَقَرَّبَ مِنِّي شَيْرًا تَقَرَّبَتْ إِلَيْهِ ذِرَاعًا. وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبَتْ مِنْهُ بَاعًا. وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.

According to Abu Huraira (رضي الله عنه) , the Messenger of Allah (صلى الله عليه وآله) said, "Allah (SWT) says, **'I am compatible with My servant's opinion of Me and I am with him if he remembers Me. So if he remembers Me in his heart (secretly) I remember him in quiet (secretly). If he remembers Me in a gathering (openly), I remember him in a gathering better than them (openly)**. If he comes near Me the

length of a span, I get near him a cubit. If he comes near Me a cubit, I get near him a fathom. If he walks towards Me, I go towards him at high speed.”

Reference

- Muslim, as-Sahih, (4:2061#2675)
- Nasai, as-Sunan-ul-kubra (4:412#7730)
- Ahmad bin Hambal, al-Musnad (2:413#9340)

Hadith #5

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا عَنْ ذَنْبِي عَبْدِي. وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْنَاهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلِءِ ذَكْرَنَاهُ فِي مَلِءِ خَيْرِ مِنْهُ. وَإِنْ اقْتَرَبَ إِلَيَّ شِبْرًا اقْتَرَبْتُ مِنْهُ ذِرَاعًا. وَإِنْ اقْتَرَبَ إِلَيَّ ذِرَاعًا اقْتَرَبْتُ إِلَيْهِ بَاعًا. وَإِنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) said, “Allah (SWT) says, ‘I am to My servant as he expects from Me and I am with him when he remembers Me. So if **he remembers Me** in his heart (covertly), **I remember him** in private (covertly). If **he remembers Me** in an assembly (overtly), **I remember him** in an assembly better than his (overtly). If he comes near Me a span, I get near him a cubit. If he comes near Me a cubit, I get near him a fathom. If he walks towards Me, I come to him at high speed.’”

Reference

- Muslim, as-Sahih (4:2067#2675)
- Tirmidhi, al-Jami-us-sahih (5:581#3603)
- Ibn Majah, as-Sunan (2:1255#3822)
- Ahmad bin Hambal, al-Musnad (2:251#7416)

[**Click here for Scanned page #2**](#)

Hadith #6

عَنْ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَّسٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُمْ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: قَالَ اللَّهُ تَعَالَى: لَا يَذْكُرُنِي عَبْدِي فِي نَفْسِهِ إِلَّا ذَكْرُنِي فِي مَلَأٍ مِنْ مَلَائِكَتِي، وَلَا يَذْكُرُنِي فِي مَلَأٍ إِلَّا ذَكْرُنِي فِي الرَّفِيقِ الْأَعْلَى.

Sahl bin Muadh bin Anas (رضي الله عنهم) narrates from his father that the Messenger of Allah (صلى الله عليه وآله وسلم) said, "Allah (SWT) says: 'Every time My servant remembers Me in his heart (quietly), I remember him in the assembly of My angels (loudly) and every time he remembers Me (loudly) in an assembly, I remember him (loudly) in the Assembly of Supreme Companionship (ar-rafiq al-ala)." 12

Reference

- Tabarani, al-Mujam-ul-kabir (20:182#391)
- Haythami, Majma-uz-zawa'id (10:78)
- Mundhiri, at-Targhib wat-tarhib (2:252#2287)
- Hindi, Kanz-ul-ummal (1:420#1796)
- Hindi, Kanz-ul-ummal (1:432#1867)
- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (10:149)

[Click here for Scanned page #3](#)

Hadith #7

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِيمَا يَحْكِي عَنِ اللَّهِ عَزَّ وَجَلَّ قَالَ: الْكِبْرِيَاءُ رَدَائِيْ وَالْعَظَمَاءُ إِزَارِيْ. فَمَنْ نَازَ عَنِي فِي وَاحِدَةٍ مِنْهُمَا قَدْفَنَهُ فِي النَّارِ. وَمَنْ افْتَرَبَ إِلَيَّ شَيْرَأً افْتَرَبَتْ مِنْهُ ذِرَاعَأً. وَمَنْ افْتَرَبَ مِنْيَ ذِرَاعَأً افْتَرَبَتْ مِنْهُ بَاعَأً. وَمَنْ جَاءَنِي يَمْشِي جِنْتَهُ أَهْرَوْلُ. وَمَنْ جَاءَنِي يُهَرْوَلُ جِنْتَهُ أَسْعَى. وَمَنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْنِي فِي نَفْسِي. وَمَنْ ذَكَرَنِي فِي مَلَأٍ ذَكَرْنِي فِي مَلَأٍ أَكْثَرُ مِنْهُمْ وَأَطْيَبُ.

Abu Huraira narrates from the Holy Prophet (رضي الله عنه) that Allah (صلى الله عليه وآله وسلم) said, "Magnificence is My mantle and Grandeur is My wrapper. So, whoever disputes with Me on any of these two, I will throw him into the Hell. He who draws near Me a span, I get near him an arm's length. He who draws near Me an arm's length, I get near him a fathom. He who walks towards Me I run towards him and he who runs towards Me I sprint towards him. **He who remembers Me in his heart**

(quietly), I remember him in secret (quietly). And he who remembers Me in a gathering (loudly), I remember him (loudly) in a gathering larger and purer than his.

Reference

- Ibn Hibban, as-Sahih (2:35,36#328)
- Ahmad bin Hambal, al-Musnad (2:354#8635)
- Ahmad bin Hambal, al-Musnad (2:405#9243)
- Ibn Abi Shaybah, al-Musannaf (6:61#29479)

Hadith #8

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ: عَبْدِي عِنْدَ ظَنِّهِ بِي وَأَنَا مَعَهُ إِذَا دَعَانِي. فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلِإِ ذَكَرْتُهُ فِي مَلِإِ خَيْرٍ مِّنْهُمْ وَأَطْيَبَ. وَإِنْ تَقَرَّبَ مِنِّي شَبْرًا تَقَرَّبْتُ مِنْهُ ذَرَاعًا. وَإِنْ تَقَرَّبَ ذَرَاعًا تَقَرَّبْتُ بَاعًا. وَإِنْ أَتَيْتَنِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً.

Abu Huraira (رضي الله عنه) narrates from the Holy Prophet (صلى الله عليه وآلها وسلم) that Allah said, "I am compatible with My servant's opinion of Me and I am with him when he calls Me out. So, if he calls Me out in his heart (i.e. remembers Me secretly) I remember him in quiet (secretly). And if he calls Me out in some assembly (i.e. remembers Me openly) I remember him in an assembly better and purer than theirs (openly). If he gets closer to Me a span I get closer to him an arm. And if he gets near Me an arm I get near him a fathom. If he walks towards Me I run towards him."

Reference

- Ahmad bin Hambal, al-Musnad (2:480#10229)

Hadith #9

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: أَنَا عِنْدَ ظَنِّي بِي وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي. إِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرَنِي فِي مَلِإِ ذَكَرْتُهُ فِي مَلِإِ خَيْرٍ مِّنْ مَلِئِهِ الَّذِينَ يَذْكُرُنِي فِيهِمْ. وَإِنْ تَقَرَّبَ الْعَبْدُ مِنِّي شَبْرًا تَقَرَّبْتُ مِنْهُ ذَرَاعًا. وَإِنْ تَقَرَّبَ مِنِّي ذَرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا. وَإِذَا جَاءَنِي يَمْشِي جِنْتَهُ أَهْرَوْلُ. لَهُ الْمُنْ وَالْفَضْلُ.

Abu Huraira (رضي الله عنه) narrates that the Holy Messenger of Allah (صلى الله عليه) says: I am compatible with My servant's

opinion of Me. **I am with him when he remembers Me. So if he remembers Me in his heart (quietly), I remember him in secret (quietly). If he remembers Me in a gathering (loudly), I remember him in a gathering better than his (loudly).** If My servant draws near Me a span I get near him an arm. If he draws near Me an arm I get near him a fathom. And if he comes to Me walking I go to him running. The entire bounty and benevolence is for him alone."

Reference

► Ahmad bin Hambal, al-Musnad (2:482#10258)

Hadith #10

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: قَالَ اللَّهُ جَلَّ وَعَلَا: عَبْدِي عِنْدَ ظَنِّهِ بِي، وَأَنَا مَعَهُ إِذَا دَعَانِي. إِنْ ذَكَرْنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرْنِي فِي مَلِإِ، ذَكَرْتُهُ فِي مَلِإِ خَيْرٌ مِنْهُ وَأَطْيَبُ.

Abu Huraira (رضي الله عنه) narrates from the Holy Prophet (صلى الله عليه وآلها وسلم) that Allah (SWT) said, "I am compatible with My servant's opinion of Me and I am with him when he calls Me out. **If he remembers Me in his heart (quietly), I remember him in secret (quietly), and if he remembers Me in an assembly (loudly), I remember him in an assembly better and purer than his (loudly).**"

Reference

► Ibn Hibban, as-Sahih (3:95#812)

Hadith #11

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي. إِنْ ذَكَرْنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي. وَإِنْ ذَكَرْنِي فِي مَلِإِ، ذَكَرْتُهُ فِي مَلِإِ خَيْرٌ مِنْهُمْ. وَإِنْ تَقَرَّبْتُ مِنْيَ ذَرَاعَأَ، تَقَرَّبَتْ مِنْهُ بَاعًا. وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً.

Abu Huraira (رضي الله عنه) narrates from the Messenger of Allah (صلى الله عليه وآلها وسلم) that Allah (SWT) said, "I am to My servant what he thinks of Me. **I am with him wherever he remembers Me. So if he remembers Me in his heart (quietly), I remember him in secret (quietly). If he remembers Me in an assembly (loudly), I remember him in an assembly better than theirs (loudly).** If he nears Me a cubit, I get near him a fathom. If he

comes to Me walking, I go to him running."

Reference

- Ibn Hibban, as-Sahih (3:93#811)

Hadith #12

عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: قَالَ اللَّهُ تَعَالَى: عَبْدِي إِذَا ذَكَرْتَنِي حَالِيَا ذَكَرْتُكَ حَالِيَا. وَإِنْ ذَكَرْتَنِي فِي مَلِإِ ذَكَرْتُكَ فِي مَلِإِ خَيْرٍ مِنْهُمْ وَأَكْثَرُ.

According to Abdullah bin Abbas (رضي الله عندهما) the Messenger of Allah (صلى الله علية وآله وسلم) said, "Allah (SWT) said: 'Oh My servant! When you remember Me alone (secretly), I remember you alone (secretly). If you remember Me in an assembly (openly) I remember you in an assembly better and larger than them (openly).'"

Reference

- Bayhaqi, Shuab-ul-iman (1:406#551)
- Mundhiri, at-Targhib wat-tarhib (2:252#2288)
- Haythami, Majma-uz-zawaaid (10:78)

Hadith #13

عَنْ ثَابِتٍ قَالَ: قَالَ أَبُو عُثْمَانَ النَّهَدِيِّ: إِنِّي لَا أَعْلَمُ حِينَ يَذْكُرُنِي رَبِّي. قَالُوا: وَكَيْفَ ذَاك؟ قَالَ: إِنَّ اللَّهَ يَقُولُ: (فَإِذَا ذَكَرْتُنِي أَذْكُرْتُكُمْ) فَإِذَا ذَكَرْتُ اللَّهَ ذَكَرْنِي.

Thabit narrates that Abu Uthman Nahdi said: "I know when my Lord remembers me." People asked: "How do you know that?" He replied: "Indeed Allah says: 'Remember Me, I will remember you.' So when I remember Him He remembers me."

Reference

- Ibn Abi Shaybah, al-Musannaf (7:206#35367)
- Bayhaqi, Shuab-ul-iman (2:51#1139)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:324)

- Mizzi, Tahdhib-ul-kamal (17:428)
- Ibn Sa'd, at-Tabaqat-ul-kubra (7:98)

Hadith #14

Allah remembers Dhakireen in front of Angels

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ مُعَاوِيَةً عَلَى حَلْقَةٍ فِي الْمَسْجِدِ، فَقَالَ: ... إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ خَرَجَ عَلَى حَلْقَةٍ مِّنْ أَصْنَابِهِ، فَقَالَ: مَا أَجْلَسْكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلْإِسْلَامِ، وَمَنْ بِهِ عَلَيْنَا. قَالَ: أَلَّهُ مَا أَجْلَسْكُمْ إِلَّا ذَلِكَ؟ قَالُوا: وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَلِكَ. قَالَ: أَمَا إِنِّي لَمْ أَسْتَخْلِفُكُمْ ثُمَّمَةً لَكُمْ، وَلِكُلِّهِ أَتَانِي جِبْرِيلُ، فَأَخْبَرَنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمُ الْمَلَائِكَةَ.

Abu Saeed Khudri narrates that Muawiyah came to a group of people in the mosque and said, “... **The Messenger of Allah came to a group of his Companions in the mosque and said, ‘Why are you sitting?’ They said, ‘We are sitting remembering Allah** and paying our thanks to Him for His favour of guiding us to Islam.’ The Holy Prophet said, ‘Do you say that on oath that is what has made you sit here?’ **They submitted, ‘By Allah we are sitting here only for this purpose.’** The Holy Prophet said, ‘I have not made you take oath for any doubt but the truth is that Gabriel came and told me that Allah is expressing His pride on you in front of angels.’”

Reference

- Muslim, as-Sahih (4:2075#2701)
- Tirmidhi, as-Sunan (5:460#3379)
- Nasai, as-Sunan (8:249#5426)
- Ahmad bin Hambal, al-Musnad (4:92)
- Ibn Hibban, as-Sahih (3:95#813)
- Ibn Abi Shaybah, al-Musannaf (6:59#29469)

► Tabarani, al-Mujam-ul-kabir (19:311#701)

► Mindhiri, at-Targhib wat-tarhib (2:259#2317)

Hadith #15

عَنْ مُحَمَّدِ بْنِ كَعْبٍ، أَنَّ نَفَرًا كَانُوا فِي عَهْدِ مُعَاوِيَةَ يَسْهُمُونَ الْفَجْرَ وَيَجْلِسُونَ عَنْدَ قَاصِنِ الْجَمَاعَةِ، فَإِذَا سَلَّمَ تَحَوَّلُوا إِلَى نَاحِيَةِ الْمَسْجِدِ فَيَذْكُرُونَ اللَّهَ وَيَتَلَوُنَ كِتَابَ اللَّهِ حَتَّى يَتَعَالَى النَّهَارُ، فَأَخْبَرَ مُعَاوِيَةَ بِهِمْ، فَجَاءَ يُهَرِّبُونَ أَوْ يَسْعَى فِي مَشِيَّتِهِ حَتَّى وَقَفَ عَلَيْهِمْ، فَقَالَ: جِئْتُ أَبْشِرُكُمْ بِبُشْرَى اللَّهِ فِيمَا رَزَقْنَاهُمْ، أَنَّ نَفَرًا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، أَحْسَبُهُمْ، قَالَ: كَانُوا يَصْنَعُونَ تَحْوِيَةً مَمَّا تَصْنَعُونَ، فَأَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، كَانَ أَحْكَمُهُ فِي مَشِيَّتِهِ حَتَّى وَقَفَ عَلَيْهِمْ، فَقَالَ: أَبْشِرُوا وَالَّذِي تَفْسِي بِيَدِهِ، إِنَّ اللَّهَ عَزَّ وَجَلَ بِيَاهِي بِكُمُ الْمَلَائِكَةَ.

Muhammad bin Ka'b (رضي الله عنه) narrates that during the reign of Muawiyah some people used to attend the fajr ritual prayer, and sit on one side of the congregation. **After the Imām concluded the prayer, they would sit in one corner of the mosque, remember Allah and recite the Book of Allah till sunrise.** Muawiyah was told about them, so he came running, stood beside them and said, "I have come to give you good news of what Allah (SWT) has bestowed upon you. **Some people used to do the same during the days of the Holy Messenger of Allah** (صلى الله عليه وآل وسلّم). The Messenger of Allah (صلى الله عليه وآل وسلّم) came, stood beside them and said, 'Cheer up! By Him in whose hand is my soul, Allah is expressing His pride on you before the angels.'"

Reference

► Tabarani, al-Mujam-ul-kabir (19:340#788)

Hadith #16

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْمَغْرِبَ، فَرَجَعْتُ مِنْ رَجْعَ وَعَقْبَ مَنْ عَقَبَ، فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مُسْرِعًا، قَدْ حَفَرَهُ النَّفَسُ وَقَدْ حَسَرَ عَنْ رُكْبَتِهِ، فَقَالَ: أَبْشِرُوا هَذَا رَبُّكُمْ قَدْ فَتَحَ بَابًا مِنْ أَبْوَابِ السَّمَاءِ بِيَاهِي بِكُمُ الْمَلَائِكَةَ، يَقُولُ: انْظُرُوا إِلَى عَبَادِي قَضَوْا فَرِيشَةً وَهُمْ يَنْتَظِرُونَ أَخْرَى.

Abdullah bin Amr (رضي الله عنهما) narrates, "We offered the sunset ritual prayer with the Messenger of Allah (صلى الله عليه وآل وسلّم). **Those who were to leave left and those desirous to stay back stayed. So swiftly the Holy Messenger of Allah (صلى الله عليه وآل وسلّم) came** that he was breathing heavily and his robe was a little above his holy ankles. He said, 'Cheer up! This is

your Lord Who has opened a door of heavens and is expressing His pride on you before the angels, saying: Look at My servants; after performing an obligatory ritual prayer they are waiting for the next one (prayer).”

Reference

- Ibn Majah, as-Sunan (1:262#801)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (6:54)
- Mindhiri, at-Targhib wat-tarhib (1:172#646)
- Kinani, Misbah-uz-zujahah (1:102#303)
- Shawkani, Nayl-ul-awtar (2:54)

Hadith #17

عَنْ حَسَنِ بْنِ مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ عَبْدُ اللَّهِ بْنُ عَمْرُو بْنُ الْعَاصِي رَضِيَ اللَّهُ عَنْهُ وَأَنَا أَحَدُ ثُمَّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، صَلَّيْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَعَقَبَ مَنْ عَقَبَ وَرَجَعَ مَنْ رَجَعَ. فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَبْلَ أَنْ يَتُوَلَّ النَّاسُ لِصَلَاةِ الْعِشَاءِ، فَجَاءَ وَقَدْ حَفَرَهُ الْقَسْرُ رَافِعًا إِصْبَعَهُ هَكُذَا، وَعَقَدَ تِسْعًا وَعِشْرِينَ، وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةَ إِلَى السَّمَاءِ، وَهُوَ يَقُولُ: أَبْشِرُوا مُعْشَرَ الْمُسْلِمِينَ هَذَا رَبُّكُمْ عَزُوجُلُ، قَدْ فَتَحَ بَيْنَ أَبْوَابِ السَّمَاءِ، يُبَاهِي بِكُمُ الْمَلَائِكَةَ. يَقُولُ: يَا مَلَائِكَتِي! انْظُرُوا إِلَى عِبَادِي أَدْوَا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أَخْرَى.

Hasan bin Musa (رضي الله عنه) states, “Abdullah bin Amr and I offered the ritual prayer one evening with the Holy Prophet (صلى الله عليه وآل وسلم) . Then those desirous to stay on stayed while the others went homes. The Messenger of Allah (صلى الله عليه وآل وسلم) then came before people returned to offer the night (isha) ritual prayer. When he came he was breathing heavily with his index finger raised. He raised his index finger towards the sky and said, “Oh party of Muslims, rejoice. This is your Lord who has opened one of the gates of heavens expressing His pride on you in front of angels, saying: 'O My angels, look at these servants of Mine who have performed one obligatory ritual prayer and are waiting for the next.'”

Reference

- Ahmad bin Hambal, al-Musnad (2:208)

Hadith #18

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو رضي الله عنهمما قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ. فَرَجَعَ مِنْ رَجَعَ وَعَقَبَ مِنْ عَقَبَ. فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَبْلَ أَنْ يُتَوَبَ النَّاسُ بِصَلَاةِ الْعِشَاءِ. فَقَالَ: أَبْشِرُوا، أَبْشِرُوا. هَذَا رَبُّكُمْ تَبَارَكَ وَتَعَالَى، قَدْ فَتَحَ بَابًا مِنْ أَبْوَابِ السَّمَاءِ يُبَاهِي بِكُمُ الْمَلَائِكَةَ، يَقُولُ: انْظُرُوا إِلَى عِبَادِي. قَضَوَا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى.

Abdullah bin Amr (رضي الله عنهمما) narrates, "One evening we performed our (sunset) ritual prayer with the Messenger of Allah (صلى الله عليه وآله وسلم). Those who wanted to leave departed and those who desired to stay on remained there. The Messenger of Allah (صلى الله عليه وآله وسلم) arrived before the people pronounced the commencement (iqamah) of the night ritual prayer (isha). He said, 'Cheer up, cheer up! This is your Lord who has opened one of the gates of heavens and is expressing His pride on you before angels, saying: 'Look at My servants; they have performed one obligatory ritual prayer and are waiting for the next one.'"

Reference

► Bazzar, al-Musnad (6:357#2365)

Hadith #19

عَنْ أَبِي أَيُوبَ أَنَّ نَوْفًا وَعَبْدَ اللَّهِ بْنَ عَمْرِو يَعْنِي ابْنَ الْعَاصِي رضي الله عنهم اجْتَمَعَا، فَقَالَ نَوْفٌ: لَوْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ وَمَا فِيهِمَا وُضِعَ فِي كِفَةِ الْمِيزَانِ، وَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَةِ الْأُخْرَى، لَرَجَحَتْ بِهِنَّ. وَلَوْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ وَمَا فِيهِنَّ كُنْ طَبِقَا مِنْ حَدِيدٍ، فَقَالَ رَجُلٌ: لَا إِلَهَ إِلَّا اللَّهُ، لَخَرَقَهُنَّ حَتَّى تَنَاهَى إِلَيْيَهُ عَزَوْجُلٌ. فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرُو: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْمَغْرِبَ، فَعَقَبَ مِنْ عَقَبَ وَرَجَعَ مِنْ رَجَعَ، فَجَاءَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَقَدْ كَادَ يَحْسُرُ تِبَابَهُ عَنْ رُكْبَتِيهِ، فَقَالَ: أَبْشِرُوا مَعْشَرَ الْمُسْلِمِينَ، هَذَا رَبُّكُمْ قَدْ فَتَحَ بَابًا مِنْ أَبْوَابِ السَّمَاءِ، يُبَاهِي بِكُمُ الْمَلَائِكَةَ، يَقُولُ: هُوَ لَاءُ عِبَادِي، قَضَوَا فَرِيضَةً وَهُمْ يَنْتَظِرُونَ أُخْرَى.

Abu Ayyub (رضي الله عنه) narrates, "Nawf and Abdullah bin Amr bin-al-'As got together. Nawf said, **'If the heavens and the earth and whatever they contain are placed on one side of the Balance and la ilaha illallah (there is no God but Allah) is placed on the other side of the Balance, the latter will be heavier.** If the heavens and the earth and whatever they contain had been strata made of iron and the man **had recited la ilaha illallah**, it would have cleaved all of them asunder and reached Almighty Allah.' Abdullah bin Amr (رضي الله عنه) said: **We offered the sunset (maghrib) ritual prayer with the Messenger of Allah (صلى الله عليه وآله وسلم).** Those who

wanted to stay remained there while those who desired to leave departed. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) came with his robe a little above his holy ankles. **He said, 'Rejoice, O party of Muslims.** This is your Lord who has opened one of the doors of heavens and is telling the angels how proud He is of you, saying: These are My servants who have performed an obligatory ritual prayer and are waiting to perform the next one.””

Reference

► Ahmad bin Hambal, al-Musnad (2:186#6750)

Hadith #20

عَنْ أَبِي هُرَيْرَةَ رضيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ يُبَاهِي بِأَهْلِ عَرَفَاتٍ أَهْلَ السَّمَاءِ، فَيَقُولُ لَهُمْ: انْظُرُوا إِلَى عِبَادِي جَاءُونِي شُعْثًا غُبْرًا.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “**Allah (SWT) expresses His pride before the celestial creation on the people who gather in Arafat** and says to them: Look at My servants; they have come to Me with unkempt and dusty hair (lost in My love as if gone insane in intense humbleness and overwhelming devotion, unaware what they look like).”

Reference

► Ibn Khuzaymah, as-Sahih (4:263#2839)

Hadith #21

عَنْ جَابِرِ رضيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِذَا كَانَ يَوْمُ عَرَفَةَ إِنَّ اللَّهَ يَنْزُلُ إِلَى السَّمَاءِ، فَيُبَاهِي بِهِمُ الْمَلَائِكَةَ، فَيَقُولُ: انْظُرُوا إِلَى عِبَادِي أَتَوْنِي شُعْثًا غُبْرًا ضَاجِينَ مِنْ كُلِّ فَجَّ عَيْقِي، أَشْهَدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ، فَتَقُولُ لَهُ الْمَلَائِكَةُ: أَيُّ رَبٍّ، فِيهِمْ قَلْنَ يَرْهُو، وَقَلْنَ وَفْلَنْ، قَالَ: يَقُولُ اللَّهُ: قَدْ غَفَرْتُ لَهُمْ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: فَمَا مِنْ يَوْمٍ أَكْثُرُ عَيْنِقًا مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ.

Jabir (رضي الله عنه) narrates that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “When the day of Arafah comes, Allah (SWT) descends to the lowest heaven, takes pride in praising His servants before the angels and says to them:

'Look at these servants of Mine! They have come to Me in the morning in a scruffy state with dusty hair, having crossed every deep valley (in a state of love-sickness for Allah). I call you to witness that I have forgiven them.’ The angels submit to Him, ‘O Lord, there was also

Such-and-such among them who was arrogant and also Such-and-such and So-and-so.' **Allah (SWT) says: 'I have forgiven him as well (for the sake of these lovers).'''** The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "There is no other day on which more people are set free from the Fire than the day of Arafah."

Reference

- Ibn Khuzaymah, as-Sahih (4:263#2840)

Hadith #22

Angels search for Circles where Dhikr Allah is done

عَنْ أَبِي هُرَيْرَةَ رضيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ مَلَائِكَةً يَطْوِفُونَ فِي الْطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا، هَلُمُوا إِلَى حَاجِتَكُمْ...

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "**Allah has angels who roam about on roads looking for the love-sick rememberers of Allah. When they find such people, they call out other angels: 'Come here to your coveted aspiration....'''**

Reference

- Bukhari, as-Sahih (5:2353#6045)
- Ibn Hibban, as-Sahih (3:139#857)
- Bayhaqi, Shuab-ul-iman (1:399#531)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:345)
- Mundhiri, at-Targhib wat-tarhib (2:258#2316)

Hadith #23

عَنْ أَبِي هُرَيْرَةَ رضيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَارَةً فُضْلًا يَتَبَرَّعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ، قَعَدُوا مَعَهُمْ...

Abu Huraira (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وآلہ وسلم) said, "Surely there are some angels of Allah (SWT) who **conduct patrolling in search of remembrance assemblies** (majālis al-dhikr). When they find such an assembly, **they join and sit with them...**"

Reference

- Muslim, as-Sahih (4:2069#2689)
- Ahmad bin Hambal, al-Musnad (2:25#7420)
- Ahmad bin Hambal, al-Musnad (2:382#8960)
- Mundhiri, at-Targhib wat-tarhib (2:259#2316)
- Mundhiri, at-Targhib wat-tarhib (4:244#5523)

Hadith #24

عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ فَضُلَّاً عَنْ كُتُبِ النَّاسِ، فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَذَادُوا هَلْمُوا إِلَى بُغْيَتِكُمْ...

Abu Huraira (رضي الله عنه) or Abu Saeed Khudri (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآلہ وسلم) said, "There are many angels of Allah (SWT), other than the recording angels, who wander around on earth. When they find some **people performing remembrance of Allah** (SWT), they call out one another, saying: 'Come to what you are looking for....'"

Reference

- Tirmidhi, al-Jami-us-sahih (5:579#3600)

Hadith #25

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ مَلَائِكَةً سَيَّارَةً وَفُضُلَاءَ يَلْتَمِسُونَ مَجَالِسَ الذِّكْرِ فِي الْأَرْضِ.

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (رَضِيَ اللَّهُ عَنْهُ) that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "There are angels of Allah (سَمَاءُ اللَّهِ عَزَّ وَجَلَّ), besides those assigned with usual tasks, who travel round the globe (with a particular aim) **and keep looking for remembrance sittings (majālis al-dhikr).**"

Reference

- Hakim, al-Mustadrak (1:672#1821)

Hadith #26

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ مَلَائِكَةً سَيَارَةً فُضْلًا يَلْتَمِسُونَ مَجَالِسَ الدِّكْرِ ...

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "Indeed, there are some angels of Allah, besides the ones assigned with usual tasks, who keep wandering (with a special purpose), **seeking for remeberance sessions (majālis al-dhikr).**"

Reference

- Tayalisi, al-Musnad (p. 319#2434)

Hadith #27

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ سَيَارَةً مِنَ الْمَلَائِكَةِ يَطْلُبُونَ حَلَقَ الدِّكْرِ ...

Anas (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) (رَضِيَ اللَّهُ عَنْهُ) narrates that the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, **"Some angels of Allah keep searching for dhikr circles..."**

Reference

- Haythami, Majma-uz-zawaaid (10:77)
- Mundhiri, at-Targhib wat-tarhib (2:260#2322)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:346)

Hadith #28

Angels cover Dhikr gatherings with their wings

عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمَا شَهَدَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّهُ قَالَ: لَا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتُهُمُ الْمَلَائِكَةُ، وَغَشِّيَّتُهُمُ الرَّحْمَةُ، وَنَزَّلْتُ عَلَيْهِمُ السَّكِينَةَ، وَذَكَرُهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

Abu Huraira (رضي الله عنه) and Abu Saeed Khudri (رضي الله عنه) narrate that they visited the Holy Prophet (صلى الله عليه وسلم) and he said, "**Whenever people sit to remember Allah (SWT), angels cover them** (spreading their wings over them) **and divine mercy envelops them; inner peace descends on them and Allah (SWT) mentions them to those who are with Him.**"

Reference

- Muslim, as-Sahih (4:2074#2700)
- Tirmidhi, al-Jami-us-sahih (5:459#3378)
- Ibn Majah, as-Sunan (2:1245#3791)
- Ibn Abi Shaybah, al-Musannaf (6:60#29475)
- Tabarani, al-Mujam-ul-awsat (2:137#1500)
- Ahmad bin Hambal, al-Musnad (3:92#11893)
- Tayalisi, al-Musnad (1:296#2233)
- Tayalisi, al-Musnad (1:314#2386)
- Abu Yala, al-Musnad (2:444#1252)
- Abu Yala, al-Musnad (11:20#6159)

Hadith #29

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ مَلَائِكَةً يَطُوفُونَ فِي الْطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا، هَلُمُوا إِلَى حَاجَتِكُمْ. قَالَ: فَيَحْفَوْنَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا... .

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآلله) said, "Allah has angels who roam about on roads looking for such people as remember Allah. When they find people remembering Allah, they call out to one another, 'Come here to your coveted goal.' Then he said: "They keep their wings spread over them one above another until they reach the lowest heaven...."

Reference

- Bukhari, as-Sahih (5:2353#6045)
- Ibn Hibban, as-Sahih (3:139#857)
- Bayhaqi, Shuab-ul-iman (1:399#531)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:345)
- Mundhiri, at-Targhib wat-tarhib (2:258#2316)

Hadith #30

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَارَةً فُضْلًا يَتَبَعَّدُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذِكْرٌ، قَعُدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ، حَتَّى يَمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا... .

According to Abu Huraira the Holy Prophet (صلى الله عليه وآلله وسلم) said, "There are many angels of Allah (SWT), besides those assigned with normal tasks, who travel around looking for remembrance sessions. When they find such a session where remembrance of Allah is in progress, they sit with them and some angels cover the others with their wings ascending one above another until the space between the earth and the lowest heaven gets filled...."

Reference

- Muslim, as-Sahih (4:2069#2689)
- Ahmad bin Hambal, al-Musnad (2:252#7420)
- Ahmad bin Hambal, al-Musnad (2:382#8960)
- Mundhiri, at-Targhib wat-tarhib (2:259#2316)
- Mundhiri, at-Targhib wat-tarhib (4:244#5523)

Hadith #31

عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ فُضْلًا عَنْ كُتَّابِ النَّاسِ، فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلْمُوا إِلَى بُعْيَتِكُمْ... فَيَجِئُونَ فَيَحْفُّونَ بِهِمْ إِلَى السَّمَاءِ الدُّنْيَا... .

According to Abu Huraira (رضي الله عنه) or Abu Saeed Khudri (رضي الله عنه) the Messenger of Allah (صلى الله عليه وآله وسلم) said, "**There are many angels of Allah (SWT)**, other than the recording angels, who keep wandering around on earth. **When they find some people engaged in remembrance of Allah (SWT), they call other angels, saying, 'Come to your coveted gathering.'** So, they come and cover participants up to the lowest heaven...."

Reference

- Tirmidhi, al-Jami-us-sahih (5:579#3600)

Hadith #32

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ مَلَائِكَةً سَيَّارَةً وَفُضْلَاءً يَلْتَمِسُونَ مَجَالِسَ الذِّكْرِ فِي الْأَرْضِ. فَإِذَا أَتَوْا عَلَى مَجْلِسٍ ذِكْرٍ حَفَّ بَعْضُهُمْ بَعْضًا بِأَجْبَحِهِمْ إِلَى السَّمَاءِ...

Abu Huraira narrates (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وآله وسلم) said, "There are many angels of Allah (SWT), besides those assigned with usual tasks, **who travel around (with a special purpose) persistently looking for remembrance sessions (majālis al-dhikr) in progress on the globe.** When they come to any such circle they surround

one another with their wings up to the lowest heaven...."

Reference

►Hakim, al-Mustadrak (1:672#1821)

Hadith #33

عَنْ أَبِي هُرَيْرَةَ رضيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ مَلِكُكُمْ سَيَارَةً فُضْلًا بِلِتَمْسُونَ مَجَالِسَ الْدِكْرِ. فَإِذَا أَتُوا عَلَى قَوْمٍ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ جَلْسُوا فَأَظْلُوْهُمْ بِأَجْلِحِتْهُمْ مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا...
...وَبَيْنَ الدُّنْيَا السَّمَاءَ.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآله وسلم) said, "**There are angels of Allah**, besides the ones assigned with routine tasks, **who remain in search of assemblies of rememberers of Allah. When they come to these rememberers they sit there** and cover them with their wings up to the lowest heaven...."

Reference

► Tayalisi, al-Musnad (p. 319#2434)

Hadith #34

عَنْ أَنْسٍ رضيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ لِلَّهِ سَيَارَةً مِنَ الْمَلَائِكَةِ يَطْلُبُونُ حَلَقَ الْذِكْرِ. فَإِذَا حَفَوا عَلَيْهِمْ وَأَتَوْهُمْ بِهِمْ...

Anas narrates from the Holy Prophet (صلی اللہ علیہ وآلہ وسلم) that he said, "**Some angels of Allah keep searching for remembrance circles. When they come to these rememberers they cover them....**"

Reference

- ▶ Haythami, Majma-uz-zawaaid (10:77)
- ▶ Mundhiri, at-Targhib wat-tarhib (2:260#2322)
- ▶ Ibn Rajab, Jami-ul-ulum wal-hikam (1:346)

Hadith #35

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ سَيَّارَةً مِنَ الْمَلَائِكَةِ يَطْلُبُونَ حَلَقَ الذِّكْرِ. فَإِذَا حَفَوا عَلَيْهِمْ وَأَنْتُوا بِهِمْ، ثُمَّ بَعْثَوْرَانِدُهُمْ إِلَى السَّمَاءِ إِلَى رَبِّ الْعِزَّةِ تَبَارِكْ وَتَعَالَى... .

Anas (رضي الله عنه) narrates from the Holy Prophet (صلى الله عليه وآله وسلم) that he said, "Some angels of Allah (SWT) remain wandering in search of remembrance circles. When the angels come to them, they cover those people and then send their leader to the heavens in the Divine Presence...."

Reference

► Haythami, Majma-uz-zawa'id (10:77)

Hadith #36

Allah himself enquires about Dhakireen from angels

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ مَلِكُكُمْ فُضْلًا عَنْ كُتَّابِ النَّاسِ، يَمْسُونُ فِي الطُّرُقِ، يَلْتَمِسُونَ الْذِكْرَ. فَإِذَا رَأَوْا أَفْوَامًا يَذْكُرُونَ اللَّهَ تَبَارَكَ وَتَعَالَى تَنَادُوا: هَلْمُوا إِلَى حَاجَاتِكُمْ. فَيَحْفُونَ بِأَجْنَحَتِهِمْ إِلَى السَّمَاءِ. فَيَسْأَلُهُمْ رَبُّهُمْ جَلَّ وَعَلَا - وَهُوَ أَعْلَمُ بِهِمْ - فَيَقُولُ: عِبَادِي مَا يَقُولُونَ؟ فَيَقُولُونَ: يَا رَبِّنَا، يُسَبِّحُونَكَ وَيُحَمِّدُونَكَ. فَيَقُولُ: هُلْ رَأَوْنِي؟ فَيَقُولُونَ: لَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْنِي؟ فَيَقُولُونَ: لَوْ رَأَوْكَ، لَكُلُّوا أَشَدَّ تَسْبِيحًا وَتَحْمِيدًا وَتَكْبِيرًا وَتَحْمِيدًا. فَيَقُولُ: مَاذَا يَسْأَلُونَ؟ فَيَقُولُونَ: يَسْأَلُوكُمْ، يَا رَبَّ الْجَنَّةِ. فَيَقُولُ لَهُمْ: هُلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: لَوْ قَدْ رَأَوْهَا، كَانُوا أَشَدَّ طَلَبًا وَأَشَدَّ حِرْصًا. فَيَقُولُ: فَمَمْ يَتَعَوَّذُونَ؟ فَيَقُولُونَ: يَتَعَوَّذُونَ إِلَيْكَ مِنَ النَّارِ. فَيَقُولُ: فَهُلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: لَوْ قَدْ رَأَوْهَا، كَانُوا أَشَدَّ تَعْوِدًا. فَيَقُولُ: فَإِنَّمَا أَشْهَدُكُمْ أَنِّي قَدْ عَفَرْتُ لَهُمْ.

According to Abu Huraira (رضي الله عنه) the Messenger of Allah (صلى الله عليه وسلم) said, "**There are angels of Allah (SWT), other than those who keep a record of people's actions, who walk around in the streets in search of rememberers of Allah. When they see these rememberers they call the other angels, saying, 'Come to your coveted company.'**"

Then they spread their wings over them one above another up to the lowest heaven. Then their Lord asks them, although He has far richer awareness, 'What are My servants saying?' The angels say, 'O Lord, they are glorifying and praising You.' Allah (SWT) says, 'Have they seen Me?' They reply, 'No.' Allah (SWT) says, 'What would have been their condition if they had seen Me?' They say, 'If they had seen You, they would have glorified You, magnified You, proclaimed Your greatness and praised You even more intensely.' Allah (SWT) says, 'What are they asking for?' They reply, 'O Lord, they are asking You for Paradise.' He says to them, 'Have they seen it?' They reply, 'No.' He says, 'What would have been their state if they had seen it?'

They reply, 'If they had seen it, they would have asked for it more intensely and desired it more earnestly.' Allah (SWT) says, 'What are they seeking refuge from?' The angels say, 'They are seeking Your protection from the Fire.' Allah (SWT) says, 'Have they seen it?' They reply, 'No.' Allah (SWT) says, 'What would have been their condition if they had seen it?' They reply, 'If they had seen it, they would have sought Your protection from it even more intensely.' Allah (SWT) says, 'I call you to witness that I have indeed forgiven them.'"

Reference

► Ibn Hibban, as-Sahih (3:137,138#856)

Hadith #37

عَنْ أَبِي هُرَيْرَةَ أَوْ عَنْ أَبِي سَعِيدٍ الْحُدْرِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ مَلِكَكُلِّ كَلْبٍ سَيِّاحِينَ فِي الْأَرْضِ فُضْلًا عَنْ كُتُبِ النَّاسِ، فَإِذَا وَجَدُوا أَقْوَامًا يَذْكُرُونَ اللَّهَ تَنَادَوْا هَلْمُوا إِلَى بُعْثَتِكُمْ. فَيَحِلُّونَ فِي حُجُّوْنَ بِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، فَيَقُولُ اللَّهُ: عَلَى أَيِّ شَيْءٍ تَرْكُمْ عِبَادِي يَصْنَعُونَ؟ فَيَقُولُونَ: تَرْكُنَا هُمْ يَحْمُدُونَكَ وَيُمَحَّدُونَكَ وَيَذْكُرُونَكَ. قَالَ: فَيَقُولُ: فَهُلْ رَأَوْنِي؟ فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْكَ لَكُنُوا أَشَدَّ تَحْمِيدًا وَأَشَدَّ ذِكْرًا. قَالَ: فَيَقُولُ: وَأَيُّ شَيْءٍ يَطْلُبُونَ؟ قَالَ: فَيَقُولُونَ: يَطْلُبُونَ الْجَنَّةَ. قَالَ: فَيَقُولُ: وَهُلْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَا. قَالَ: فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: فَيَقُولُونَ: لَوْ رَأَوْهَا لَكُنُوا أَشَدَّ أَهْلَهَا طَلَبًا وَأَشَدَّ عَلَيْهَا حِرْصًا. قَالَ: فَيَقُولُ: فَمِنْ أَيِّ شَيْءٍ يَتَعَوَّذُونَ؟ قَالُوا: يَتَعَوَّذُونَ مِنَ النَّارِ. قَالَ: فَيَقُولُ: هُلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا. فَيَقُولُ: فَكَنْتُ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: لَوْ رَأَوْهَا لَكُنُوا أَشَدَّ مِنْهَا هَرَبًا وَأَشَدَّ مِنْهَا حَوْفًا وَأَشَدَّ مِنْهَا تَعُودًا. قَالَ: فَيَقُولُ: فَإِنَّمَا أَشَهَدُكُمْ أَنِّي قَدْ غَرَّتْ لَهُمْ. فَيَقُولُونَ: إِنَّ فِيهِمْ فُلَانًا الْحَطَّاءَ لَمْ يُرْدُهُمْ، إِنَّمَا جَاءُهُمْ لِحَاجَةٍ. فَيَقُولُ: هُمُ الْقَوْمُ لَا يَشْقَى لَهُمْ جَلِيلٌ.

Abu Huraira or Abu Saeed Khudri (رضي الله عنهم) narrates that the Messenger of Allah (صلى الله عليه وآل وسلم) said, "There are many angels of Allah (SWT), other than the ones who record deeds, who wander around on earth. When they find some people performing remembrance of Allah (SWT), they call other angels, saying, 'Come to what you are looking for.' So they come and cover those people up to the lowest heaven. Then Allah (SWT) says, 'What were My servants doing when you left them?' The angels say, 'O Lord, we left them praising You, magnifying You and remembering You.' Allah (SWT) says, 'Have they seen Me?' They reply, 'No.'" The Messenger of Allah (صلى الله عليه وآل وسلم) said, "Allah (SWT) says, 'What would have been their condition if they had seen Me?' They say, 'If they had seen You, they would have praised You, magnified You and remembered You far more.' Allah (SWT) says, 'What are they asking for?' They reply, 'They are asking You for Paradise.' He says, 'Have they seen it?' They reply, 'No.' He says, 'What would have been their state if they had seen it?' They reply, 'If they had seen it, they would have asked for it more intensely and desired it more earnestly.' Allah says, 'What are they

seeking My protection from?' The angels say, 'They are seeking Your protection from the Fire.' Allah (SWT) says, 'Have they seen it?' They reply, 'No.' Allah (SWT) says, 'What would have been their condition if they had seen it?' They reply, 'If they had seen it, they would have fled from it, feared it and sought Your refuge from it even more intensely.' Allah says, 'Then bear witness that I have forgiven them.' They say, 'There is so and so a great sinner among them; he came only for his personal interest and not to join in remembrance.' Allah (SWT) says, 'These are such people that even their companion is not left destitute and unfortunate.'"

Reference

- Tirmidhi, al-Jami-us-sahih (5:579#3600)

Hadith #38

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَتَعَاقِبُونَ فِيْكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَثُوا فِيْكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ وَهُوَ أَعْلَمُ بِهِمْ: كَيْفَ تَرْكُتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلِّوْنَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلِّوْنَ.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) said, "Angels come among you in turns by night and by day, and they all assemble at the fajr (morning) and asr (afternoon) ritual prayers. Then the ones who visited you ascend and their Lord asks them, although He knows better about them, 'In what state did you leave My servants?' The angels reply: 'They were offering ritual prayer when we left them while they were also praying when we approached them.'"

Reference

- Bukhari, as-Sahih (1:203#530)
- Muslim, as-Sahih (1:439#632)

Hadith #39

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ مَلَائِكَةً يَطُوفُونَ فِي الْطُّرُقِ، يَلْتَمِسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ تَنَادَوْا، هَلُمُوا إِلَى حَاجِتُكُمْ. قَالَ: فَيَحْفُونَهُمْ بِأَجْنِحَتِهِمْ إِلَى السَّمَاءِ الدُّنْيَا. قَالَ: فَيَسْأَلُهُمْ رَبُّهُمْ – وَهُوَ أَعْلَمُ مِنْهُمْ: مَا يَقُولُ عِبَادِي؟ قَالَ: تَقُولُ: يُسَلِّحُونَكَ وَيُكَرِّنُونَكَ وَيَحْمَدُونَكَ وَيُمَجِّدُونَكَ. قَالَ: فَيَقُولُ: هَلْ رَأَوْنِي؟ قَالَ: فَيَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْكَ. قَالَ: فَيَقُولُ: وَكَيْفَ لَوْ رَأَوْنِي؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَسْدَ لَكَ عِبَادَةً، وَأَكْثَرَ لَكَ ثَسِيْحًا. قَالَ: يَقُولُ: فَمَا يَسْأَلُونِي؟

قَالَ: يَسْأَلُونَكَ الْجَنَّةَ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ يَا رَبِّ! مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَفَ لَوْ أَنَّهُمْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ: فَمَمَّ يَتَعَوَّذُونَ؟ قَالَ: يَقُولُونَ: مِنَ النَّارِ. قَالَ: يَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ يَا رَبِّ! مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فَرَازًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ: فَيَقُولُ: فَأَشْهُدُكُمْ أَنِّي قَدْ عَفَّرْتُ لَهُمْ. قَالَ: يَقُولُ مَلَكُ مِنَ الْمَلَائِكَةِ: فِيهِمْ فُلَانٌ، لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ. قَالَ: هُمُ الْجُلَسَاءُ لَا يَشْفَى بِهِمْ جَلِيلُهُمْ.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآلـهـ عنهـ) and his Companions (وسلمـ) said, **Allah has angels who wander around on roads in search of people who remember Allah. When they find such people they call other angels, 'Come to your coveted company.' Then they spread their wings over them up to the lowest heaven.** Their Lord asks them, although He knows better about them, 'What are My servants saying?' They reply, 'They are glorifying You, proclaiming Your Greatness, praising You and pronouncing Your Grandeur.' The Holy Messenger said, "Then Allah asks: 'Have they seen Me?' They reply, 'No, by Allah, they have not seen You.' The Messenger of Allah said, "Allah asks: 'How would have they acted, if they had seen Me?' They reply, 'Had they seen You, they would have worshipped You, magnified You and glorified You more earnestly.' Then Allah asks, 'What are they asking Me for?' The angels say, 'They are asking You for Paradise.' The Messenger of Allah said, "Allah asks: 'Have they seen it?' They reply, 'No, we swear by Allah, our Lord, they have not seen it.' He asks, 'How would have they acted, if they had seen it?' The angels reply, 'If they had seen it, they would have been more intensely eager for it, would have asked more earnestly for it and would have had a greater desire for it.' He asks, 'What are they seeking refuge from?' They reply, 'From the Hell.' He asks, 'Have they seen it?' They reply, 'No, by our Lord, they have not seen this as well.' He asks, 'What would have been their state, had they seen it?' They reply, 'Had they seen it, they would have fled from it with greater speed and greater fear.' He says, 'Bear witness that I have forgiven them.' Some of the angels submit, 'Among them is so and so who has come for his own purpose (and not to join in remembrance session).' **Allah says, 'He has been in their company and those who join their company do not remain deprived.'**"

Reference

- Bukhari, as-Sahih (5:2353#6045)
- Ibn Hibban, as-Sahih (3:139#857)

- Bayhaqi, Shuab-ul-iman (1:399#531)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:345)
- Mundhiri, at-Targhib wat-tarhib (2:258#2316)

Hadith #40

عن أبي هريرة رضي الله عنه، عن النبي صلي الله عليه وآله وسلم، قال: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مَلَائِكَةُ سَيَارَةٍ فُضْلًا يَتَبَعَّوْنَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجْلِسًا فِيهِ ذُكْرٌ، قَعُدُوا مَعَهُمْ وَحَفَّ بَعْضُهُمْ بَعْضًا بِأَجْنِحَتِهِمْ، حَتَّى يُمْلَأُوا مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا، فَإِذَا تَقَرَّفُوا عَرَجُوا وَصَعَدُوا إِلَى السَّمَاءِ. قَالَ: فَيَسْأَلُهُمُ اللَّهُ عَزَّوَجَلَ - وَهُوَ أَعْلَمُ بِهِمْ: مَنْ أَيْنَ جِئْنُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِدْنِ عِبَادِكَ فِي الْأَرْضِ، يُسْتَحْوِنَكَ وَيُكَبِّرُونَكَ وَيُهَلِّوْنَكَ وَيَحْمَدُونَكَ وَيَسْأَلُونَكَ. قَالَ: وَمَاذَا يَسْأَلُونَكَ؟ قَالُوا: يَسْأَلُونَكَ جِئْنَتَكَ. قَالَ: وَهُنَّ رَأَوْا جِئْنَتِي؟ قَالُوا: لَا أَيْنَ رَبَّ. قَالَ: فَكَيْفَ لَوْ رَأَوْا جِئْنَتِي؟ قَالُوا: وَيَسْتَحِيْرُونَكَ. قَالَ: وَمَمَّ يَسْتَحِيْرُونَكَ؟ قَالُوا: مِنْ تَارِكٍ يَا رَبَّ. قَالَ: وَهُنَّ رَأَوْا تَارِي؟ قَالُوا: لَا. قَالَ: فَكَيْفَ لَوْ رَأَوْا تَارِي؟ قَالُوا: وَيَسْتَغْفِرُونَكَ. قَالَ: فَيَقُولُونَ: قَدْ غَفَرْتُ لَهُمْ، فَأَعْطَيْتُهُمْ مَا سَأَلُوا، وَأَجَرْتُهُمْ مَمَّا اسْتَجَارُوا. قَالَ: فَيَقُولُونَ: رَبِّ فِيهِمْ فُلَانٌ عَبْدٌ خَطَّاءٌ، إِنَّمَا مَرَّ فَجَلَسَ مَعَهُمْ. قَالَ: فَيَقُولُونَ: وَلَهُ غَفَرْتُ، هُمُ الْقَوْمُ لَا يَسْقَى بِهِمْ جَلِيلُهُمْ.

According to Abu Huraira (رضي الله عنه) the Holy Prophet (رضي الله عنه) said, "**There are angels of Allah (SWT) who roam around looking for remembrance assemblies of Allah. When they find such sittings they sit in with them and cover them with their wings until the space between the earth and the lowest heaven gets densely filled.** When people leave the assembly the angels ascend to heavens. Their Lord asks them, although He knows better than them, 'Where have you come from?' The angels say, 'We have come from Your servants on earth who were glorifying You, proclaiming Your greatness, declaring Your unity, praising You and imploring from You.' Allah (SWT) asks, 'What were they supplicating for?' They reply, 'They were praying to You for Your Paradise.' He asks, 'Have they seen My Paradise?' They reply, 'No, our Lord.' He asks, 'What would have been their state if they had seen My Paradise?' The angels say, 'They were seeking Your protection.' He asks, 'What were they seeking My protection from?' They reply, 'From Your Hell, O Lord.' Allah (SWT) asks, 'Have they seen My Hell?' They reply, 'No.' Allah asks, 'What would have been their state if they had seen it?' The angels say, 'They were also asking for Your forgiveness.'" The Holy Messenger said that Allah (SWT) says, "I have forgiven them and given them whatever they have supplicated for, and protected them from whatever they have sought protection." The Holy Messenger said that they say, "There is Such-and-such great sinner among them; he was just passing by and happened to sit with them without any

intention." The Holy Messenger said **that Allah (SWT) says, "I have forgiven him, too (because) they are the people that the one who even sits with them is not left deprived."**

Reference

- Muslim, as-Sahih (4:2069#2689)
- Ahmad bin Hambal, al-Musnad (2:382#8960)
- Mundhiri, at-Targhib wat-tarhib (2:259#2316)
- Mundhiri, at-Targhib wat-tarhib ((4:244#5523)

Hadith #41

عَنْ أَبِي هُرَيْرَةَ رضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ مَلِكُكُمْ سَيَارَةً وَفُضْلَاءَ يَلْتَمِسُونَ مَجَالِسَ الذِّكْرِ فِي الْأَرْضِ. فَإِذَا أَتَوْا عَلَى مَجْلِسٍ ذَكْرٍ حَفَّ بَعْضُهُمْ بَعْضًا بِأَجْبَحَتِهِمُ الْسَّمَاءُ. فَيَقُولُ تَبَارَكَ وَتَعَالَى: مِنْ أَنِّي جَنَّتُمْ - وَهُوَ أَعْلَمُ؟ فَيَقُولُونَ: رَبَّنَا جَنَّتُمْ مِنْ عِنْدِ عِبَادِكَ يُسْتَحْوِنَكَ وَيُكَبِّرُونَكَ وَيَحْمُدُونَكَ وَيَسْأَلُونَكَ وَيَسْتَجِرُونَكَ. فَيَقُولُ: مَا يَسْأَلُونَنِي - وَهُوَ أَعْلَمُ؟ فَيَقُولُونَ: رَبَّنَا يَسْأَلُونَكَ الْجِنَّةَ. فَيَقُولُ: وَهَلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا، يَا رَبَّنَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْهَا؟ فَيَقُولُونَ: وَمَمَّ يَسْتَجِرُونَنِي - وَهُوَ أَعْلَمُ؟ فَيَقُولُونَ: مِنَ النَّارِ. فَيَقُولُ: هَلْ رَأَوْهَا؟ فَيَقُولُونَ: لَا. فَيَقُولُ: كَيْفَ لَوْ رَأَوْهَا؟ ثُمَّ يَقُولُ: أَشْهُدُوا أَنِّي قَدْ عَفَرْتُ لَهُمْ وَأَعْطَيْتُهُمْ مَا سَأَلُونِي وَأَجَرْتُهُمْ مِمَّا اسْتَجَارُونِي. فَيَقُولُونَ: رَبَّنَا إِنَّ فِيهِمْ عَدْدًا حَطَاءً جَلَسُوا إِلَيْهِمْ وَلَيْسَ مَعَهُمْ. فَيَقُولُ: وَهُوَ أَيْضًا قَدْ عَفَرْتُ لَهُمْ. هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيسُهُمْ.

Abu Huraira narrates (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وآلـهـ وسـلـمـ) said, **"There are angels of Allah (SWT), besides those given assignments. They keep wandering around (with a specific aim) and search for assemblies engaged in remembrance of Allah on earth.** When they find and join in such a gathering they cover one another with their wings up to the lowest heaven. Then Allah (SWT) asks them, although He knows better, 'Where have you come from?' The angels say, 'O our Lord, we have come from Your servants who were glorifying You, proclaiming Your Greatness, praising You, declaring Your unity, praying to You and seeking Your protection.' Allah (SWT) says, although He knows better, 'What are they asking Me for?' They reply, 'O our Lord, they are asking You for Paradise.' He says, 'Have they seen it?' They reply, 'No, O Lord.' He says, 'What would have been their state if they had seen it?' Then He asks, although He knows better, 'What are they seeking My protection from?' The angels reply, 'From the Fire (of Hell).' Allah (SWT) says, 'Have they seen it?'

They reply, 'No.' Allah (SWT) says, 'What would have been their condition if they had seen it?' Then Allah (SWT) says, 'Bear witness that I have indeed forgiven them, and given them whatever they have asked Me for and protected them from whatever they have sought My protection.' They say, 'O our Lord, among them was a great sinner. He was not one of them; he just passed by and sat down with them unintentionally.' Allah (SWT) says, 'I have forgiven him as well. They are such (blessed) people that the one who sits in their company is also not left deprived and unfortunate.'"

Reference

► Hakim, al-Mustadrak (1:672#1821)

Hadith #42

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ مَلَائِكَةً سَيَارَةً فُضْلًا يَلْتَمِسُونَ مَجَالِسَ الْمُذْكُورِ. فَإِذَا أَتَوْا عَلَى قَوْمٍ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ جَلْسُوا فَأَظْلَوْهُمْ بِأَجْبَحِهِمْ مَا بَيْنَهُمْ وَبَيْنَ السَّمَاءِ الدُّنْيَا. فَإِذَا قَامُوا عَرَجُوا إِلَى رَبِّهِمْ. فَيَقُولُ تَبَارَكَ وَتَعَالَى، وَهُوَ أَعْلَمُ: مَنْ أَيْنَ جِئْنُمْ؟ فَيَقُولُونَ: جِئْنَا مِنْ عِنْدِ عَبَادِكَ يُسْتَحْوِنَكَ وَيُمَجِّدُونَكَ وَيَحْمَدُونَكَ وَيُكَبِّرُونَكَ وَيُهَلِّلُونَكَ وَيَسْتَجِرُونَكَ مِنْ عَذَابِكَ وَيَسْأَلُونَكَ جِئْنَتَكَ. فَيَقُولُ تَبَارَكَ وَتَعَالَى: وَهُلْ رَأَوْا جَنَّتِي وَنَارِي؟ فَيَقُولُونَ: لَا. فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهُمَا؟ قَالَ: فَيَقُولُ: أَشْهُدُكُمْ قَدْ أَجْرَنُتُهُمْ مِمَّا اسْتَجَارُوا وَأَعْطَيْتُهُمْ مَا سَأَلُوا. فَيَقُولُ: إِنَّ فِيهِمْ رَجُلًا مَرَّ بِهِمْ فَقَعَدَ مَعَهُمْ. فَيَقُولُ: وَلَهُ قَدْ غَرَثَتْ. إِنَّهُمْ قَوْمٌ لَا يَسْقَى بِهِمْ حَلِيْسُهُمْ.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) said, "**There are angels of Allah (SWT), besides those given various assignments. They keep wandering around (with a specific aim) and search for gatherings engaged in remembrance of Allah.** When they find and join in such a gathering they spread their wings over them up to the lowest heaven. When people retire from this sitting, the angels ascend to their Lord. Allah asks them although He knows better, 'Where have you come from?' They reply, 'We have come from Your servants who were glorifying You, magnifying You, praising You, declaring Your unity, proclaiming Your greatness and seeking Your protection from Your chastisement and asking You for Your Paradise.' He says, 'Have they seen My Paradise and My Fire?' They reply, 'No.' He asks, 'What would have been their condition, if they had seen them?' Then He says, 'I call you to witness that I have protected them against what they sought protection and granted them what they begged for.' Then the angels submit, 'Among them was a man who just passed by them and joined their company.' Allah says, 'I have forgiven him as well. They are such (blessed) people that whoever joins their company is also not left deprived and unfortunate.'"

Reference

- Tayalisi, al-Musnad (p. 319#2434)

Hadith #43

Dhikr of Allah is better then physical Jihad

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ سُئِلَ: أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: الْمُذَكَّرُونَ اللَّهَ كَثِيرًا وَالْمُذَكَّرَاتُ. قَالَ: يَا رَسُولَ اللَّهِ! وَمَنَ الْغَازِي فِي سَبِيلِ اللَّهِ؟ قَالَ: لَوْ ضَرَبَ بِسَيْفِهِ فِي الْكُفَّارَ وَالْمُشْرِكِينَ حَتَّى يَنْكِسَ وَيَخْتَصِبَ دَمًا لَكَانَ الْمُذَكَّرُونَ اللَّهَ أَفْضَلُ مِنْهُ دَرَجَةً.

Abu Saeed Khudri (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآله وسلم) was asked, "Who will be superior in the sight of Allah on the Day of Resurrection?" **He said, "The men and the women who remember Allah (SWT) greatly."** The narrator states: I submitted, "O Messenger of Allah (صلى الله عليه وآله وسلم) , are they superior even to those who fight in the way of Allah (SWT)?" **He said, "Even if he wields his sword among infidels and polytheists until it breaks blood stained, the rememberers of Allah are superior to him in grade."**

Reference

- Tirmidhi, al-Jami-us-sahih (5:458#3376)
- Ahmad bin Hambal, al-Musnad (3:75#11738)
- Abu Yala, al-Musnad (2:530#1401)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:238)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:444)
- Mundhiri, at-Targhib wat-tarhib (2:254#2296)
- Ibn Kathir, Tafsir-ul-Quran al-azim (3:489)

Hadith #44

عَنْ مُعَاذٍ رضيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا عَمِلَ ابْنُ آدَمَ عَمَلاً أَنْجَىَ لَهُ مِنَ النَّارِ مِنْ ذِكْرِ اللهِ. قَالَ: يَا رَسُولَ اللهِ! وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ؟ قَالَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ. تَضَرُّبُ سِيَافِقَ حَتَّىٰ يَنْقَطِعَ ثُمَّ تَضَرُّبُ سِيَافِقَ حَتَّىٰ يَنْقَطِعَ ثُمَّ تَضَرُّبُ بِهِ حَتَّىٰ يَنْقَطِعَ.

Muādh (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) said, **No action of man is more protecting against the Fire (of Hell) than remembrance of Allah.** He (the narrator) submitted, “O Messenger of Allah, not even fighting in the way of Allah?” **He said, “No, not even jihad even if you fight so much that your sword breaks, and then you fight again and that sword also breaks, and then you fight on until another sword breaks.”**

Reference

- Ibn Abi Shaybah, al-Musannaf (6:57#29452)
- Ibn Abi Shaybah, al-Musannaf (7:169#35046)
- Abd bin Humayd, al-Musnad (1:73#127)
- Ibn Abd-ul-Barr, at-Tamhid (6:57)

Hadith #45

عَنْ مُعَاذٍ رضيَ اللهُ عَنْهُ قَالَ: مَا عَمِلَ آدَمِيٌّ عَمَلاً أَنْجَىَ لَهُ مِنْ عَذَابِ اللهِ مِنْ ذِكْرِ اللهِ. قَالُوا: يَا أَبَا عَبْدِ الرَّحْمَانِ، وَلَا الْجِهَادُ فِي سَبِيلِ اللهِ؟ قَالَ: وَلَا إِلَىٰ أَنْ يَضْرُبَ سِيَافِقَ حَتَّىٰ يَنْقَطِعَ لِأَنَّ اللهَ تَعَالَىٰ يَقُولُ فِي كِتَابِهِ: (وَلَذِكْرُ اللهِ أَكْبَرُ).

Narrated from Muādh bin Jabal (رضي الله عنه), he said, **No other action of man is more effective to deliver him from Allah’s torment than remembrance of Allah (SWT).** People asked, “O Abu Abd-ur-Rahman, not even fighting in the way of Allah?” **He replied, “No, even if he strikes his sword so much that it breaks because Allah (SWT) enjoins in His Book: ‘Indeed remembrance of Allah is the greatest.’”**

Reference

- Ibn Abi Asim, Kitab-uz-Zuhd (1:184)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (1:235)
- Ibn Abd-ul-Barr, at-Tamhid (6:57)
- Dhahabi, Siyar alam an-nubala (1:455)

Hadith #46

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَذْكُرُ اللَّهِ الْغَدَةَ وَالْعَشَيْ أَعْظَمُ مِنْ حَطْمِ السُّيُوفِ فِي سَبِيلِ اللَّهِ وَإِعْطَاءِ الْمَالِ سَحَّا.

Narrated from Abdullah bin Amr, **he said, “Remembrance of Allah (SWT) morning and evening is superior to breaking swords in fighting for Allah (SWT) and spending generously in His way.”**

Reference

- Ibn Abi Shaybah, al-Musannaf (6:58#29456)
- Ibn Abi Shaybah, al-Musannaf (7:170#35047)
- Ibn Mubarak, az-Zuhd (1:394#1116)
- Ibn Abd-ul-Barr, at-Tamhid (6:59)

Hadith #47

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَذْكُرُ اللَّهِ عَزَّوَجَلَ بِالْغَدَةِ وَالْعَشَيِّ خَيْرٌ مِنْ حَطْمِ السُّيُوفِ فِي سَبِيلِ اللَّهِ عَزَّوَجَلَ.

Narrated from Anas bin Malik (رضي الله عنه) , **he said, “Indeed, remembrance of Allah (SWT) morning and evening is better than breaking swords in the path of Allah (SWT).”**

Reference

- Daylami, al-Firdaws bima thur al-khitab (3:454#5402)

Hadith #48

Those who do Dhikr of Allah are superior to those who do Jihad

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ سُئِلَ: أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ؟ قَالَ: الْمَذْكُورُونَ اللَّهَ كَثِيرًا وَالْمَذْكُورَاتُ. قَلَّتْ: يَا رَسُولَ اللَّهِ! وَمَنِ الْغَازِي فِي سَبِيلِ اللَّهِ؟ قَالَ: لُوْضَرَبَ بِسَيِّفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّىٰ يَنْكِسَ وَيَخْتَصِبَ دَمًا لِكَانَ الْمَذْكُورُونَ اللَّهَ أَفْضَلُ مِنْهُ دَرَجَةً.

Abu Saeed Khudri (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عنه) was asked, "**Who will be superior in rank in the sight of Allah on the Day of Resurrection?**" He said, "**The men and the women who remember Allah (SWT) greatly.**" The narrator states: I submitted, "O Messenger of Allah (صلى الله عليه وآله وسلم) , are they superior even to those who fight in the way of Allah (SWT)?" He said, "Even if he wields his sword among infidels and polytheists until it breaks, blood stained, the rememberers of Allah are superior to him in grade."

Reference

- Tirmidhi, al-Jami-us-sahih (5:458#3376)
- Ahmad ibn Hambal, al-Musnad (3:75#11738)
- Abu Yala, al-Musnad (2:530#1401)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:238)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:444)
- Mundhiri, at-Targhib wat-tarhib (2:254#2296)
- Ibn Kathir, Tafsir-ul-Quran al-azim (3:489)

Hadith #49

قَالَ مُعَاذٌ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: لَوْ أَنَّ رَجُلَيْنِ يَحْمِلُ أَحَدُهُمَا عَلَى الْجِيَادِ فِي سَبِيلِ اللَّهِ وَالْآخَرُ يَذْكُرُ اللَّهَ، لَكَانَ أَفْضَلُ أَوْ أَعْظَمُ أَجْرًا الْدَّاكِرُ.

Muādh ibn Jabal (رضي الله عنه) said, “If there are two people one of whom rides on a horse in order to fight for Allah while the other gets engaged in remembering Allah (SWT), **the one who remembers Allah (SWT) is granted superior and greater bounty and reward.**”

Reference

- Ibn Abi Shaybah, al-Musannaf (6:58#29462)
- Ibn Abi Shaybah, al-Musannaf (7:170#35056)
- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (1:150)

Hadith #50

قَالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: لَوْ أَنَّ رَجُلًا بَاتَ يَحْمِلُ عَلَى الْجِيَادِ فِي سَبِيلِ اللَّهِ وَبَاتَ رَجُلٌ يَتْلُو كِتَابَ اللَّهِ، لَكَانَ دَاكِرُ اللَّهِ أَفْضَلَهُمَا.

Abdullah (رضي الله عنه) said, “If someone spends a night on horseback fighting in the way of Allah and some other spends it in reciting the Holy Qur'an **and remembering Allah, indeed the one who remembers Allah is superior to the other.**”

Reference

- Ibn Abi Shaybah, al-Musannaf (6:134#30089)

Hadith #51

Dhikr of Allah is better then Charity of Gold

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَلَا أَنْتُمْ بِخَيْرٍ أَعْمَالَكُمْ وَأَرْكَاهَا عِنْدَ مَلِيكِكُمْ، وَأَرْفَعُهَا فِي دَرَجَاتِكُمْ، وَخَيْرُكُمْ مِنْ إِنْفَاقِ الْذَّهَبِ وَالْوَرْقِ، وَخَيْرُكُمْ مِنْ أَنْ تَلْقُوا عَدُوَّكُمْ فَتَضْرِبُوهُ أَعْنَاقَهُمْ وَيَضْرِبُوهُمْ أَعْنَاقَهُمْ؟ قَالُوا: بَلِي. قَالَ: ذِكْرُ اللَّهِ تَعَالَى. فَقَالَ مُعَاذٌ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: مَا شَيْءَ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ.

Abu Darda (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وآلہ وسلم) said, "Shall I not inform you the best and the purest of your deed in the sight of your Master, which is the highest in your degrees, is superior to your spending gold and silver in charity, and is better than confronting and fighting against your enemy, cutting one another's necks?" The Companions submitted, "Yes, indeed!" **He said, "It is remembering Allah."** Muādh ibn Jabal (رضي الله عنه) said, **"There is nothing more effective to deliver you from the torment of Allah (SWT) than remembrance of Allah (SWT)."**

Reference

- Tirmidhi, al-Jami-us-sahih (5:459#3377)
- Ahmad ibn Hambal, al-Masnad (5:195#21750)
- Hakim declared its chain of transmission sahih (sound) in al-Mustadrak (1:673#1825).
- Bayhaqi, Shuab-ul-iman (1:394#519)
- Mundhiri, at-Targhib wat-tarhib (2:253#2294)
- Haythami, Majma-uz-zawa'id (10:73)

Hadith #52

عَنْ مُعَاذِ بْنِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: الْذِكْرُ يَفْضُلُ عَلَى النَّفَقَةِ فِي سَبِيلِ اللَّهِ مِائَةَ ضِعْفٍ.

Muādh ibn Anas (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, "Remembrance of Allah (SWT) is hundred times superior to spending in the way of Allah."

Reference

- Tabarani, al-Mujam-ul-kabir (20:185#404)

Hadith #53

عَنْ مُعاذِ بْنِ أَنَسٍ رضيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ الدِّكْرَ فِي سَبِيلِ اللَّهِ تَعَالَى يُضَاعِفُ فَوْقَ النَّفَقَةِ بِسَبْعِ مِائَةٍ ضِعْفٍ.

Muādh ibn Anas (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه) said, **“Indeed, remembrance of Allah (SWT) is seven hundred times superior to spending in the path of Allah (SWT).”**

Reference

- Ahmad ibn Hambal, al-Musnad (3:438)
- Tabarani, al-Mujam-ul-kabir (20:186#405)
- Daylami, al-Firdaws bima thur al-khitab (2:249#3171)

Hadith #54

عَنْ مُعاذِ بْنِ أَنَسٍ رضيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ الصَّلَاةَ وَالصِّيَامَ وَالدِّكْرَ يُضَاعِفُ عَلَى النَّفَقَةِ فِي سَبِيلِ اللَّهِ بِسَبْعِ مِائَةٍ ضِعْفٍ.

Muādh ibn Anas (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه) said, **“Indeed, the reward of ritual prayer, fasting and remembrance of Allah (SWT) exceeds the reward of spending in the way of Allah (SWT) by seven hundred times.”**

Reference

- Hakim, al-Mustadrak (2:88#2415)
- Daylami, al-Firdaws bima thur al-khitab (2:406#3807)
- Mundhiri, at-Targhib wat-tarhib (12:171#1977)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:351)

► Ibn Kathir, Tafsir-ul-Quran al-azim (1:318)

Hadith #55

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَوْ أَنَّ رَجُلًا فِي جَهَنَّمَ دَرَاهُمْ يُقْسِمُهَا وَآخَرُ يَذْكُرُ اللَّهَ، كَانَ الدَّاكِرُ لِلَّهِ أَفْضَلَ.

Abu Musa (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآلها وسلم) said, "**If someone possesses money and distributes it and some other is engaged in remembrance of Allah (SWT), the one who remembers Allah is superior.**"

Reference

- Tabarani, al-Mujam-ul-awsat (6:116#5969)
- Mundhiri, at-Targhib wat-tarhib (2:257#2310)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:238)
- Haythami, Majma-uz-zawa'id (10:74)
- Manawi, Fayd-ul-qadir (5:309)

Hadith #56

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: الْذِكْرُ خَيْرٌ مِنَ الصَّدَقَةِ...

Abu Huraira (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وآلها وسلم) said, "**Remembrance of Allah (SWT) is better than charity donation....**"

Reference

- Daylami, al-Firdaws bima thur al-khitab (3:214#4616)
- Manawi, Fayd-ul-qadir (3:569)

Hadith #57

Do dhikr in such a way that people call you mad

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: أَكْثُرُوا ذِكْرَ اللَّهِ حَتَّى يَقُولُوا مَجْئُونِ.

Abu Saeed Khudri (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عنه) said, **“Remember Allah (SWT) so much that people start saying, 'He has gone mad.'”**

Reference

- Ahmad ibn Hambal, al-Musnad (3:68#11671)
- Ahmad ibn Hambal, al-Musnad (3:71#11692)
- Ibn Hibban, as-Sahih (3:99#817)
- Abu Yala, al-Musnad (2:521#1376)
- Abd ibn Humayd, al-Musnad (1:289#925)
- Hakim, al-Mustadrak (1:677#1839)
- Bayhaqi, Shuab-ul-iman (1:397#526)
- Daylami, al-Firdaws bima thur al-khitab (1:72#212)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:444)
- Mundhiri, at-Targhib wat-tarhib (2:256#2304)

Hadith #58

عَنْ أَبْنَى عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: اذْكُرُوا اللَّهَ ذِكْرًا يَقُولُونَ
الْمُنَافِقُونَ: إِنَّكُمْ تُرَاءُونَ.

Abdullah ibn Abbas (رضي الله عنهم) narrates that the Messenger of Allah (صلى الله عنهم) said, **“Perform remembrance of Allah in such a way that hypocrites start saying: ‘He is showing off.’”**

Reference

- Tabarani, al-Mujam-ul-kabir (12:169#12786)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (3:81)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:444,448)
- Ibn Kathir, Tafsir-ul-Quran al-azim (3:496)
- Manawi, Fayd-ul-qadir (1:456)

Hadith #59

عَنْ أَبِي الْجَوَزَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَكْثِرُوا ذِكْرَ اللَّهِ حَتَّى يَقُولَنَّ
الْمُنَافِقُونَ: إِنَّكُمْ مُرَاؤُونَ.

Abu Jawza (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآل) said, **“Remember Allah so excessively that hypocrites say: ‘You people are doing this just for show.’”**

Reference

- Bayhaqi, Shuab-ul-iman (1:397#527)
- Manawi, Fayd-ul-qadir (2:85)

► Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:187#497)

Hadith #60

عَنْ أَبْنَىْ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: اذْكُرُوا اللَّهَ ذِكْرًا حَتَّىْ يَقُولُ الْمُنَافِقُونَ: إِنَّكُمْ مُرَاوِفُونَ.

Abdullah ibn Abbas (رضي الله عنهم) narrates that the Messenger of Allah (صلى الله عنه) said, **“Perform remembrance of Allah (greatly) in such a way that the hypocrites say, ‘You people only pretend.’”**

Reference

► Haythami, Majma-uz-zawaaid (10:76)

► Mundhiri, at-Targhib wat-tarhib (2:256#2305)

Hadith #61

Dhakireen are closest to Allah

عَنْ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ مُوسَىٰ عَلَيْهِ السَّلَامُ: أَيْ رَبِّ، أَقْرَيْبٌ أَنْتَ فَأُنَاجِيْكَ أَمْ بَعِيْدٌ فَأُنَادِيْكَ؟ قَالَ: يَا مُوسَىٰ، أَنَا جَلِيْسُ مَنْ ذَكَرَنِي.

Ka'b (رضي الله عنه) narrates that the Prophet Musa (عليه السلام) said, “O my Lord! Are You near me so that I may whisper to You or are You far away so that I may call out to You?” **Allah (SWT) said, “O Musa, I sit with him who remembers Me.”**

Reference

► Ibn Abi Shaybah, al-Musannaf (1:108#1224)

► Ibn Abi Shaybah, al-Musannaf (7:73#34287)

► Ahmad ibn Hambal, az-Zuhd (1:57#111)

- Bayhaqi, Shuab-ul-iman (1:451#680)
- Suyuti, al-Jami-us-saghir (1:304)
- Qurtabi, al-Jami li-ahkam al-Quran (4:311)
- Manawi, Fayd-ul-qadir (5:214)
- Qazwini, at-Tadwin fi akhbar qazwin (1:398)
- Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:232)

Hadith #62

عَنْ ثَوْبَانَ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: قَالَ مُوسَى: يَا رَبِّ، أَقْرِبْ أَنْتَ أَنَّا حِلْكَ أَمْ بَعْدُ أَنَّا حِلْكَ؟ فَإِلَيْ أَحْسُنْ حِسْنَ صَوْتِكَ وَلَا أَرَكَ، فَأَيْنَ أَنْتَ؟ فَقَالَ اللَّهُ عَزَّ وَجَلَّ: حَلْفَكَ وَأَمَانَكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ، يَا مُوسَى، إِنِّي جَلِيلٌ عَبْدِي حِينَ يَذْكُرُنِي وَأَنَا مَعَهُ إِذَا دَعَانِي.

Thawbān (رضي الله عنه) , freed slave of the Holy Prophet, narrates that the Prophet Musa (عليه السلام) said, "O my Lord! Are You near me so that I may whisper to You or are You far away **so that I may call You out loudly?** Surely I hear Your voice but cannot see You. So, where are You?" Allah (SWT) said, **"I am behind you, in front of you, on your right and on your left. O Musa! I sit beside My servant when he remembers Me and I am with him when he calls out to Me."**

Reference

- Daylami, al-Firdaws bima thur al-khitab (3:192#4533)

Hadith #63

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ يَقُولُ: أَنَا مَعَ عَبْدِي إِذَا هُوَ ذَكَرَنِي وَتَحَرَّكَ بِي شَفَّاتِهِ.

Abu Huraira (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وآلها وسلم) said: **"Allah (SWT) says, 'I am with My servant when he remembers**

Me and his lips quiver in My remembrance.”

Reference

- Ibn Majah, as-Sunan (2:1246#3792)
- Ahmad ibn Hambal, al-Musnad (2:540#10881)
- Ibn Hibban, as-Sahih, (3:97#815)
- Hakim narrated it in al-Mustadrak (1:673#1824) and has declared its chain of narrators sahih (sound).
- Haythami, Mawarid-uz-zaman (1:576#2316)
- Tabarani, Musnad-ush-shamiyyin (1:320#562)
- Tabarani, Musnad-ush-shamiyyin (2:319#1417)
- Bayhaqi, Shuab-ul-iman (1:391#509)
- Ibn Mubarak, az-Zuhd (1:339#956)
- Mundhiri, at-Targhib wat-tarhib (2:253#2289)

Hadith #64

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ يَقُولُ: أَنَا عِنْدَ طَنَّ عَبْدِي إِنِّي
وَأَنَا مَعَهُ حِينَ يَذْكُرُنِي.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآلها وسلما) said, **“Allah (SWT) says, ‘I treat My servant the way he thinks of Me and I am with him when he remembers Me.’”**

Reference

- Muslim, as-Sahih (4:2061#2675)
- Muslim, as-Sahih (4:2067#2675)
- Tirmidhi, al-Jami-us-sahih (8:581#3602)
- Ibn Majah, as-Sunan (2:1255#3822)
- Nasai, as-Sunan-ul-kubra (4:412#7730)
- Ahmad ibn Hambal, al-Musnad (2:251#7416)
- Ahmad ibn Hambal, al-Musnad (2:413#9340)
- Ahmad ibn Hambal, al-Musnad (2:482#10258)
- Ahmad ibn Hambal, al-Musnad (2:517#10715)
- Ahmad ibn Hambal, al-Musnad (2:534#10922)

Hadith #65

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا عِنْدَ طَنَّ عَبْدِي
بِي وَأَنَا مَعَهُ إِذَا دَعَانِي.

Anas ibn Malik (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وآلها وسلم) said, **"Allah (SWT) says, 'I am to My servant what he thinks of Me and I am with him when he calls out to Me.'**"

Reference

- Ahmad ibn Hambal, al-Musnad (3:210#13215)
- Ahmad ibn Hambal, al-Musnad (3:277#13969)
- Abu Yala, al-Musnad (6:12#3232)
- Haythami, Majma-uz-zawaaid (10:148)
- Ibn Kathir, Tafsir-ul-Quran al-azim (1:219)

Hadith #66

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ قَالَ: إِذَا تَلَقَّنِي عَبْدِي بِشَيْءٍ، تَلَقَّنِي بِذِرَاعٍ. وَإِذَا تَلَقَّنِي بِذِرَاعٍ، تَلَقَّنِي بِبَيْاعٍ. وَإِذَا تَلَقَّنِي بِبَيْاعٍ، أَتَيْنِي بِأَسْرَعٍ.

Abu Huraira (رضي الله عنه) narrates from the Messenger of Allah (رضي الله عنه) that Allah (SWT) said, “When My servant nears Me a span, I get near him an arm. When he comes closer to Me an arm I get closer to him two arms. When he gets near Me two arms I get near him a lot quicker.”

Reference

- Muslim, as-Sahih, (4:2061#2675)
- Ahmad ibn Hambal, al-Musnad (2:316#8178)

Hadith #67

Angels sit with Dhakireen to remember Allah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَ سَيَّارَةً مِنَ الْمَلَائِكَةِ يَبْتَغُونَ حِلْقَ الذِّكْرِ. فَإِذَا مَرُوا بِحِلْقِ الذِّكْرِ، قَالَ بَعْضُهُمْ لِبَعْضِهِمْ: افْعُدُوا. فَإِذَا دَعَاهُمُ الْقَوْمُ أَمْنَوْا عَلَى دُعَائِهِمْ، فَإِذَا صَلُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلُوا مَعَهُمْ حَتَّى يَفْرُغُوا. ثُمَّ يَقُولُ بَعْضُهُمْ لِبَعْضٍ: طُوبَى لَهُمْ لَا يَرْجِعُونَ إِلَّا مَغْفُورًا لَهُمْ.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) said, “There are some wandering angels of Allah (SWT) who go around in search of remembrance gatherings. When they pass by any gathering of remembrance circles, they say to one another, ‘Sit down.’ When the people make supplication, the angels say āmeen (so be it) so that they are granted. When the people send salutations on the Holy Prophet (صلی الله علیہ وآلہ وسلم) , they also send salutations with them until the proceedings come to an end. Then the angels say to one another, ‘Congratulations to them as none of them is going back without being forgiven.’”

Reference

- Hindi, Kanz-ul-ummah (1:434#1876)

Hadith #68

عَنْ أَبْنَىْ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بِعَيْنَ رَوَاحَةَ الْأَنْصَارِيِّ وَهُوَ يُذَكَّرُ أَصْحَابَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَمَا إِنَّكُمُ الْمَلَائِكَةُ الَّذِينَ أَمْرَنِيَ اللَّهُ أَنْ أَصْبِرَ نَفْسِي مَعَكُمْ ثُمَّ تَلَّا هَذِهِ الْأَيَّةُ: (وَاضْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاءِ وَالْعَشِيِّ) إِلَى قَوْلِهِ تَعَالَى (وَكَانَ أَمْرُهُ فُرُطًا). أَمَا إِنَّهُ مَا جَلَسَ عَدَّتُكُمْ إِلَّا جَلَسَ مَعَهُمْ عِدَّتُهُمْ مِنَ الْمَلَائِكَةِ إِنْ سَبَّحُوا اللَّهَ سَبَّحُوْهُ، وَإِنْ حَمَدُوا اللَّهَ حَمَدُوهُ، وَإِنْ كَبَرُوا اللَّهَ كَبَرُوهُ ثُمَّ يَصْنَعُونَ إِلَى الرَّبِّ، وَهُوَ أَعْلَمُ مِنْهُمْ، فَيَقُولُونَ: يَا رَبَّنَا، عِبَادُكَ سَبَّحُوكَ سَبَّحْنَا وَكَبَرْنَا وَحَمَدْنَا فَكَبَرْنَا وَحَمَدْنَا. فَيَقُولُ رَبَّنَا: يَا مَلَائِكَتِي، أَشْهُدُكُمْ أَتَيْ قَدْ غَفَرْتُ لَهُمْ. فَيَقُولُونَ: فِيهِمْ فُلَانٌ وَفُلَانٌ الْخَطَّاءُ. فَيَقُولُ: هُمُ الْقَوْمُ لَا يَشْقَى بِهِمْ جَلِيلُهُمْ.

Abdullah ibn Abbas narrates, “The Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) passed by Abdullah ibn Rawahah Ansari (رضي الله عنه) and found him advising his friends. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, ‘Beware that you are the party I have been commanded to stay with.’ Then he recited the verse: ‘(O My servant!) Continue tenaciously your companionship with those who remember their Lord morning and evening,’ up to ‘and his case has gone beyond all bounds.’ **Then he said, “When you sit (for remembrance of Allah collectively) the same number of angels also sits with you. If people glorify Allah (SWT), angels also glorify Him. If they praise and sanctify Allah (SWT), angels also praise and sanctify Him.** If people magnify Allah (SWT), angels also magnify Him. Then they ascend to the Lord, who knows of His servants far more than they do. Even then they say, ‘O our Lord! Your servants glorified You and we also glorified You; they proclaimed Your greatness and we too proclaimed Your greatness; they praised and sanctified You and we also praised and sanctified You.’ Allah says, ‘O My angels! Bear testimony that I have forgiven them.’ The angels submit, ‘There are such-and-such great sinners amongst them.’ Allah (SWT) says, ‘These are such (blessed) people that the one who joins their company is not left unfortunate (so bear witness that I have forgiven these sinful servants as well).’”

Reference

- Tabarani, al-Mujam-us-saghir (2:227,228#1074)
- Dabbi, Kitab-ud-dua (p. 283#104)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (5:118)

- Abu Nuaym narrated it through Umar ibn Dharr in Hilyat-ul-awliya wa tabaqat-ul-asfiya (5:117,118) with the same words.► Mundhiri said in at-Targhib wat-tarhib (2:260,261#2323) Tabarani has related it in al-Mujam-us-saghir.
- Haythami, Majma-uz-zawaaid (10:76)
- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (5:381,382)
- Ibn Asakir, Tarikh Dimashq al-kabir (28:88)

Hadith #69

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى مَلَائِكَةً سَيَّارَةً
فُضْلًا يَتَبَرَّعُونَ مَجَالِسَ الذِّكْرِ، فَإِذَا وَجَدُوا مَجِلِسًا فِيهِ ذِكْرٌ، قَعَدُوا مَعَهُمْ...

Abu Huraira narrates (رضي الله عنه) that the Holy Prophet (صلى الله عليه وآله وسلم) said, **“There are some roaming angels of Allah (SWT), who go around in search of dhikr sessions. When they find any such meeting they join in and sit with them....”**

Reference

- Muslim, as-Sahih (4:2069#2089)
- Ahmad ibn Hambal, al-Musnad (2:382)
- Mundhiri, at-Targhib wat-tarhib (2:259#2316)
- Nawawi, Sharh Sahih Muslim (17:14)
- Mubarakpuri, Tuhfat-ul-ahwadhi (10:42)
- Khatib Tabrizi, Mishkat-ul-masabih (2:13#2267)

Hadith #70

قال جابر بن عبد الله بن عبد الله: خرج علينا النبي صلى الله عليه وآله وسلم فقال: يا أئيّها النّاسُ، إِنَّ اللَّهَ سَرَّاً يَا مِنَ الْمَلَائِكَةِ تَحْلُّ وَتَقِفُ عَلَى مَجَالِسِ الذِّكْرِ فِي الْأَرْضِ. فَأَرْتَهُمْ فِي رِيَاضِ الْجَنَّةِ. قَالُوا: وَأَيْنَ رِيَاضُ الْجَنَّةِ؟ قَالَ: مَجَالِسُ الذِّكْرِ. فَأَغْدُوا وَرُوْحُوا فِي ذِكْرِ اللَّهِ وَذِكْرِ رُوحِهِ أَنفُسَكُمْ. مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ مَنْزَلَةَ اللَّهِ فَلَيَنْظُرْ كَيْفَ مَنْزَلَةُ اللَّهِ عِنْدَهُ، فَإِنَّ اللَّهَ يُنْزِلُ الْعَبْدَ مِنْهُ حَيْثُ أَنْزَلَهُ مِنْ نَفْسِهِ.

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (رَضِيَ اللَّهُ عَنْهُمَا) يَرْوِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (وَسَلَّمَ) كَمَرَأَ إِلَيْهِ مَلَائِكَةً كَثِيرَةً، فَقَالَ لِلنَّاسِ: 'أَيُّهَا النَّاسُ، إِنَّ اللَّهَ سَرَّاً يَا مِنَ الْمَلَائِكَةِ تَحْلُّ وَتَقِفُ عَلَى مَجَالِسِ الذِّكْرِ فِي الْأَرْضِ. فَأَرْتَهُمْ فِي رِيَاضِ الْجَنَّةِ.' قَالُوا: وَأَيْنَ رِيَاضُ الْجَنَّةِ؟ قَالَ: مَجَالِسُ الذِّكْرِ. فَأَغْدُوا وَرُوْحُوا فِي ذِكْرِ اللَّهِ وَذِكْرِ رُوحِهِ أَنفُسَكُمْ. مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ مَنْزَلَةَ اللَّهِ عِنْدَهُ فَلَيَنْظُرْ كَيْفَ مَنْزَلَةُ اللَّهِ عِنْدَهُ، فَإِنَّ اللَّهَ يُنْزِلُ الْعَبْدَ مِنْهُ حَيْثُ أَنْزَلَهُ مِنْ نَفْسِهِ.

Reference

- Hakim said in al-Mustadrak (1:671,672#1820) its chain of narrators is sahih (sound).
- Abu Yala, al-Musnad (3:390#1865)
- Abu Yala, al-Musnad (4:106#2138)

Hadith #71

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَ مَلَائِكَةً فُضْلًا يَتَّبِعُونَ مَجَالِسَ الذِّكْرِ، يَجْتَمِعُونَ عِنْدَ الذِّكْرِ. فَإِذَا مَرُوا بِمَجَالِسِ عَلَا بَعْضُهُمْ عَلَى بَعْضٍ حَتَّى يَلْعُوَا عَرْشَ...

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (رَضِيَ اللَّهُ عَنْهُ) يَرْوِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (وَسَلَّمَ) قَالَ: 'أَيُّهَا النَّاسُ، إِنَّ اللَّهَ سَرَّاً يَا مِنَ الْمَلَائِكَةِ تَحْلُّ وَتَقِفُ عَلَى مَجَالِسِ الذِّكْرِ فِي الْأَرْضِ. فَأَرْتَهُمْ فِي رِيَاضِ الْجَنَّةِ.' قَالُوا: وَأَيْنَ رِيَاضُ الْجَنَّةِ؟ قَالَ: مَجَالِسُ الذِّكْرِ. فَأَغْدُوا وَرُوْحُوا فِي ذِكْرِ اللَّهِ وَذِكْرِ رُوحِهِ أَنفُسَكُمْ. مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ مَنْزَلَةَ اللَّهِ عِنْدَهُ فَلَيَنْظُرْ كَيْفَ مَنْزَلَةُ اللَّهِ عِنْدَهُ، فَإِنَّ اللَّهَ يُنْزِلُ الْعَبْدَ مِنْهُ حَيْثُ أَنْزَلَهُ مِنْ نَفْسِهِ.

Reference

► Ahmad ibn Hambal, al-Musnad (2:358,359)

Hadith #72

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ ... فَإِذَا
خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الدِّكْرَ.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآلـهـ عنهـ) said, "Whoever takes a bath on Friday ... then when the leader of the ritual prayer (imam) comes (for the sermon and ritual congregational prayer of Juma), **angels also come and listen to dhikr.**"

Reference

- Bukhari, as-Sahih (1:301#841)
- Muslim, as-Sahih, (2:582#850)
- Tirmidhi said in al-Jami-us-sahih (2:372#499) this tradition is related through Abdullah ibn Amr and Samurah as well. This tradition transmitted through Abu Huraira is hasan (fair) and sahih (sound).
- Nasai, as-Sunan (3:99#1388)
- Nasai, as-Sunan-ul-kubra (1:526#1696)
- Malik, al-Muwatta (1:101#227)
- Ahmad ibn Hambal's al-Musnad (2:460) contains the word aqbalat in the place of hadarat.
- Shafii, al-Musnad (p. 62)
- Shafii, as-Sunan-ul-mathurah (p. 227#165)

Hadith #73

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلَائِكَةُ عَلَى أَبْوَابِ الْمَسْجِدِ، فَيَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ... فَإِذَا خَرَجَ الْإِمَامُ طَوَّفُوا صُحُفَهُمْ وَيَسْتَمِعُونَ إِلَيْهِ.

Abu Huraira (رضي الله عنه) narrates that the Holy Prophet (رضي الله عنه) said, "When Friday comes, angels stand at the door of the mosque and record the people in the order of their arrival –take down first of all the first arrival.... **When the imam comes and sits on the pulpit, the angels fold up their sheets, sit down and listen to the remembrance of Allah (SWT).**"

Reference

- Bukhari, as-Sahih (1:314#887)
- Ahmad ibn Hambal, al-Musnad (2:505)
- Shafii, as-Sunan-ul-mathurah (226#164)
- Abd-ur-Razzaq al-Musannaf (3:257,258#5564)
- Bayhaqi, as-Sunan-ul-kubra (3:226#5654)
- Ibn Jawzi, at-Tahqiq fi ahadith al-khilaf (2:162#1374)
- Mundhiri said in at-Targhib wat-tarhib (1:287#1061) Ibn Khuzaymah also narrated a tradition similar to this one.
- Suyuti, Tanwir-ul-hawalik (1:93)

Hadith #74

Dhakireen will be close to Allah on day of judgement

عَنْ عَمِّرُو بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: عَنْ يَمِينِ الرَّحْمَنِ، وَكُلُّنَا يَدِيهِ يَمِينٌ، رِجَالٌ لَيْسُوا بِأَنْبِيَاءٍ وَلَا شُهَدَاءَ. يَعْشُى بِيَاضٍ وَجُوْهُهُمْ نَظَرُ النَّاظِرِينَ، يُغَطِّطُهُمُ النَّبِيُّونَ وَالشَّهَدَاءُ بِمَقْعِدِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ عَزَّ وَجَلَّ. قَيْلَ: يَا رَسُولَ اللَّهِ، مَنْ هُمْ؟ قَالَ: هُمْ جُمَاعٌ مِنْ نَوَازِعِ الْقَبَائِلِ. يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ، فَيَنْتَهُونَ أَطَابِ الْكَلَامَ كَمَا يَنْتَقِي أَكْلُ التَّمْرِ أَطَابِهِ.

It is narrated by Amr ibn Abasah (رضي الله عنه) , "I heard the Messenger of Allah (صلى الله عليه وآلہ وسلم) saying, 'There will be some people on the right of Rahman, although both His hands are right, who will be neither Prophets nor martyrs. The light of their faces will be dazzling the viewers' eyes. Even Prophets and martyrs will admire them for their couches and nearness to Allah (SWT). ' It was submitted, 'Who are they, O Messenger of Allah (صلی الله علیہ وآلہ وسلم) ?' The Holy Prophet (صلی الله علیہ وآلہ وسلم) said, 'They are the people from different tribes who used to assemble to remember Allah (SWT). They used to choose beautiful words for remembrance of Allah (SWT) as a date-eater selects the best ones.'"

Reference

- Haythami said in Majma-uz-zawaaid (10:77) Tabarani has transmitted it and its transmitters are thiqah (trustworthy).
- Mundhiri said in at-Targhib wat-tarhib (2:261#2326) Tabarani has related this tradition.
- Hindi said in Kanz-ul-ummah (10:248#29326) Tabarani has narrated it through Amr ibn Abasah.
- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-manthur (1:368)

Hadith #75

عَنْ أَبْنَىْ سَابِطٍ رَضِيَ اللَّهُ عَنْهُ أَتَيْتُ أَنْ عَنْ يَمِينِ الرَّحْمَنِ، وَكُلْتَا يَدِيْهِ يَمِينٌ، قَوْمٌ عَلَى مَنَابِرٍ مِنْ نُورٍ، وُجُوْهُهُمْ نُورٌ. عَلَيْهِمْ ثِيَابٌ خُضْرٌ تَعْشَى أَبْصَارَ النَّاظِرِيْنَ. لَيْسُوْا بِأَنْبِيَاءٍ وَلَا شُهَدَاءَ. قَوْمٌ تَحَابُّو فِي جَلَالِ اللَّهِ حِينَ عَصَيَ اللَّهُ فِي الْأَرْضِ.

Ibn Sābit (رضي الله عنه) narrates, "I was told that on the right of Rahman (SWT), although both His hands are right, some people will be seated on pulpits of light, with their faces light-emitting bright. They will be clad in green attires which will dazzle the eyes of the onlookers. They will be neither Prophets nor martyrs. They will be the people who loved one another for the sake of Allah's Grandeur and Majesty at a time when He was being disobeyed on earth."

Reference

► Ibn Abi Shaybah, al-Musannaf (7:45#34095)

► Ibn Mubarak, az-Zuhd (1:522#1483)

► Hanad, az-Zuhd (1:272#474)

Hadith #76

عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: إِنَّ اللَّهَ جُلْسَاءَ يَوْمَ الْقِيَامَةِ، عَنْ يَمِينِ الْعَرْشِ، وَكُلُّنَا يَدِي اللَّهِ يَمِينٌ عَلَى مَنَابِرٍ مِنْ نُورٍ، وُجُوهُهُمْ مِنْ نُورٍ. لَيْسُوا بِأَنْبِيَاءٍ، وَلَا شُهَدَاءَ، وَلَا صِدِّيقِينَ. قَيْلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: الْمُتَحَابُونَ بِجَلَلِ اللَّهِ تَعَالَى.

Abdullah ibn Abbas (رضي الله عندهما) narrates, "On the Day of Resurrection some people will be seated on pulpits of light on the right of Allah's Throne although both His hands are right; their faces will be light-emitting bright. They will be neither Prophets nor martyrs nor the truthful (siddiqs). It was asked, "O Messenger of Allah! Who are they?" He said, "They will be the people who loved one another for the sake of Allah's Grandeur and Majesty."

Reference

► Tabarani, al-Mujam-ul-kabir (12:104,105#12686)

Hadith #77

Noor will be on Faces of Dhakireen on day of judgement

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَيَبْعَثَنَّ اللَّهُ أَقْوَامًا يَوْمَ الْقِيَامَةِ فِي وُجُوهِهِمُ الْنُورُ عَلَى مَنَابِرِ الْأُنُوْنِ. يُغِطِّهِمُ النَّاسُ لَيْسُوا بِأَنْبِيَاءٍ وَلَا شُهَدَاءَ. قَالَ: فَجَئْنَا أَعْرَابِيًّا عَلَى رُكْبَتِيهِ قَيْلَ: يَا رَسُولَ اللَّهِ، جَلَّهُمْ لَنَا تَعْرِفُهُمْ. قَالَ: هُمُ الْمُتَحَابُونَ فِي اللَّهِ مِنْ قَبَائِلَ شَتَّى وَبِلَادٍ شَتَّى. يَجْمِعُونَ عَلَى ذِكْرِ اللَّهِ يَذْكُرُونَهُ.

Abu Darda (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه وآلها وسلما) said, "On the Day of Resurrection Allah will raise people with their faces radiant bright; they will be sitting on pulpits of pearls. People will marvel at them. They will be neither Prophets nor martyrs." Abu Darda says, "A Bedouin rose on his knees and submitted, 'O Messenger of Allah, describe to us their appearance so that we may recognise them.' He said, 'Despite

coming from different tribes and areas these people love one another for the sake of Allah; **they get together and remember Allah (SWT) jointly.”**

Reference

- Haythami said in Majma-uz-zawaaid (10:77) Tabarani has transmitted it and its chain of narrators is hasan (fair).
- Mundhiri said in at-Targhib wat-tarhib (2:262#2327; 4:12#4583) Tabarani has related it with a hasan (fair) chain of transmitters.
- Suyuti said in ad-Durr-ul-manthur fit-tafsir bil-mathur (1:368) Tabarani has reported it through Abu Darda.

Hadith #78

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ عَبَادًا يُجْلِسُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى مَنَابِرٍ مِّنْ نُورٍ، وَيَعْشَى وُجُوهُهُمُ النُّورُ حَتَّى يَقْرُعَ مِنْ حِسَابِ الْخَلَائِقِ.

Abu Umāmah (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) وَسَلَّمَ said, “Indeed, on the Day of Resurrection Allah will seat some of his servants on pulpits of light, and light will cover their faces till (such time) He finishes with the reckoning of the creation.”

Reference

- Tabarani, al-Mujam-ul-kabir (8:112#7527)

Hadith #79

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ عَبَادًا يُجْلِسُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى مَنَابِرٍ مِّنْ نُورٍ، يَعْشَى وُجُوهُهُمُ النُّورُ، وَيُلْقَى عَنْهُمُ السَّيِّنَاتِ حَتَّى يَقْرُعَ مِنْ حِسَابِ الْخَلَائِقِ. قِيلَ: مَنْ هُمْ؟ قَالَ: الْمُتَّحَابُونَ فِي اللَّهِ عَزَّ وَجَلَّ.

Abu Umāmah (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) وَسَلَّمَ said, “There are servants of Allah (SWT) whom He will seat on pulpits of light on the Day of Resurrection. Their faces will be veiled by light. He will remove their sins. This will continue until He finishes with the reckoning of

the creation." It was asked, "Who are they?" He replied, "They are the people who love one another for Allah's sake."

Reference

- Tabarani, Musnad-ush-shamiyyin (2:10#826)
- Mundhiri said in at-Targhib wat-tarhib (4:12#4581) Tabarani has narrated it through a trustworthy chain of narrators.
- Haythami said in Majma-uz-zawa'id (10:277) Tabarani has narrated it and its chain of transmitters is reliable.

Hadith #80

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ عِبَادِ اللَّهِ عِبَادًا لَّيْسُوا
بِإِلَيَّاءٍ، يَعْطِيهِمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ. قَيْلَ: مَنْ هُمْ قَوْمٌ تَحَبُّونَهُمْ؟ قَالَ: هُمْ قَوْمٌ لَعَلَّنَا نُحِبُّهُمْ؟ قَالَ: هُمْ قَوْمٌ تَحَبُّوا بِنُورِ اللَّهِ مِنْ غَيْرِ أَرْحَامٍ وَلَا
أَنْتِسَابٍ، وُجُوهُهُمْ نُورٌ عَلَى مَنَابِرٍ مِنْ نُورٍ. لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ. ثُمَّ قَرَأَ:
(اللَّهُ أَكْبَرُ) (اللَّهُ أَكْبَرُ)

According to Abu Huraira (رضي الله عنه) the Messenger of Allah (صلى الله عليه وآله) said, "Indeed, there are some of the servants of Allah (SWT) who are not Prophets, but Prophets and martyrs will feel for them delighted." It was submitted, "Who are they so that we love them?" He said, "**They are such people who love one another only for the sake of Allah, without any kinship or family link. Their faces will be full of light and they will sit on pulpits of light.** They will have no fear when people will be struck with fear, and they will have no grief when people be struck with grief." Then he recited the verse: "Beware! For sure, neither any fear obsesses the friends of Allah nor will they grieve."

Reference

- Ibn Hibban, as-Sahih (2:332,333#573)
- Nasai, as-Sunan-ul-kubra (6:362#11236)
- Abu Yala, al-Musnad (10:495#6110)

- Bayhaqi, Shuab-ul-iman (6:485#8997)
- Mundhiri said in at-Targhib wat-tarhib (4:12#4581) Nasai has transmitted it and Ibn Hibban has related it in as-Sahih.
- Haythami said in Majma-uz-zawaaid (10:277) it has been related by Bazzar. Haythami also said he does not know the relators of the tradition.
- Haythami, Mawarid-uz-zaman (p. 621#2508)
- Tabarari narrated it in Jami-ul-bayan fi tafsir al-Quran (11:132) through the same chain of transmission as given by Ibn Hibban.
- Ibn Kathir, Tafsir-ul-Quran al-azim (2:422)
- Suyuti said in ad-Durr-ul-manthur fit-tafsir bil-mathur (4:372) Ibn Abi Dunya, Ibn Jarir, Ibn Mundhir, Abu Shaykh, Ibn Mardawiyah and Bayhaqi have related it through Abu Huraira.

Hadith #81

عَنْ عَمْرِو بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: عَنْ يَمِينِ الرَّحْمَنِ، وَكُلُّنَا يَدِيهِ يَمِينٌ، رَجَلٌ لَيْسُوا بِأَنْبِيَاءٍ وَلَا شُهَدَاءَ. يَعْنِي بِيَاضِ وَجْهِهِمْ نَظَرُ النَّاظِرِينَ، يُغْطِيْهُمُ النَّبِيُّونَ وَالشَّهَدَاءُ بِمَقْعِدِهِمْ وَقُرْبِهِمْ مِنَ اللَّهِ عَزَّوَجَلَّ. فَيُلَمَّعُ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: هُمْ جِمَاعٌ مِنْ نَوَازِعِ الْقَبَائِلِ. يَجْمِعُونَ عَلَى ذِكْرِ اللَّهِ، فَيَنْتَهُونَ أَطَابِ الْكَلَامِ كَمَا يَنْتَهُونَ أَكْلُ النَّمِّ أَطَابِهِ.

Amr ibn Abasah (رضي الله عنه) narrates, "I heard the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) say: 'There will be some people on the right of Rahman (SWT), although both His hands are right, who will be neither Prophets nor martyrs. The light of their faces will be dazzling the viewers' eyes. Prophets and martyrs will feel delighted for their couches and nearness to Allah (SWT).' It was submitted, 'Who are they, O Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) ?' The **Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said: 'They are the people from different tribes who used to assemble to remember Allah (SWT). They used to choose beautiful words for remembrance of Allah (SWT) as a date-eater selects the best dates.'"**

Reference

► Haythami said in Majma-uz-zawaaid (10:77) Tabarani has related this tradition and its chain of transmitters is thiqah (reliable).

► Mundhiri said in at-Targhib wat-tarhib (2:261#2326) Tabarani has narrated it.

► Hindi said in Kanz-ul-ummah (10:248#29326) Tabarani has reported it on the authority of Amr ibn Abasah.

► Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (1:368)

Hadith #82

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ مِنْ عِبَادِ اللَّهِ لِأَنَّاسًا مَا هُمْ بِأَنْبِيَاءٍ وَلَا شُهَدَاءٍ، يَعْطِيهِمُ اللَّهُ أَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَانِهِمْ مِنْ اللَّهِ تَعَالَى. قَالُوا: يَا رَسُولَ اللَّهِ! تُخْبِرُنَا مَنْ هُمْ؟ قَالَ: هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى عِبَادٍ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا. فَوَاللَّهِ إِنَّ وُجُوهَهُمْ لَنُورٌ وَإِنَّهُمْ عَلَى نُورٍ. لَا يَخَافُونَ إِذَا خَافَ النَّاسُ وَلَا يَحْزُنُونَ إِذَا حَزَنَ النَّاسُ. وَقَرَأَ هَذِهِ الْآيَةَ: (أَلَا إِنَّ أُولِيَّاءَ اللَّهِ لَا يَخْوِفُ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ) ○

According to Umar ibn al-Khattāb (رضي الله عنه) the Holy Prophet (صلى الله عليه وآلها وسلما) said, "There are some exalted servants of Allah who are neither Prophets nor martyrs. On the Day of Resurrection the Prophets and martyrs will feel for them delighted owing to their station granted to them by Allah." The Companions submitted, "O Messenger of Allah, would you tell us who these people?" He replied, "They are those who loved one another for the sake of Allah and not for any kinship or monetary benefit or transaction. By Allah their faces will be radiant, and they will (sit) on light. They will have no fear when people will fear, and they will have no grief when people be struck with grief." Then he recited the verse: 'Beware! For sure, neither any fear obsesses the friends of Allah nor will they grieve.'"

Reference

► Abu Dawud, as-Sunan (3:288#3527)

► Hanad, az-Zuhd (1:272#475)

► Bayhaqi, Shuab-ul-iman (6:486#8998)

- Abu Nuaym transmitted it in Hilyat-ul-awliya wa tabaqat-ul-asfiya (1:5) with a reliable chain of narrators.
- Hakim declared it sahih (sound) in al-Mustadrak (4:188#318) and related it through Abdullah ibn Umar. Dhahabi also agreed with him.
- Ibn Abd-ul-Barr, at-Tamhid (17:436)
- Ibn Abi Hatim, Tafsir-ul-Quran al-azim (6:1963, 1964)
- Ibn Jawzi, Zad-ul-masir fi ilm at-tafsir (4:43)
- Abu Saud, Irshad-ul-aql as-salim ila mazaya al-Quran al-karim (4:159)
- Suyuti said in ad-Durr-ul-manthur fit-tafsir bil-manthur (4:372) apart from Abu Dawud, Hanad, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawiyah, Abu Nuaym related it in Hilayat-ul-awliya wa tabaqat-ul-asfiya and Bayhaqi in Shuab-ul-iman.

Hadith #83

عَنْ أَبِي مَالِكَ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَنَزَّلَتْ هَذِهِ الْآيَةُ: (لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدِّلَ لَكُمْ تَسْوِيْكُمْ)، قَالَ: فَنَحْنُ سَأْلُهُ، إِذَا قَالَ: إِنَّ اللَّهَ عِبَادًا لَّيْسُوا بِأَنْبِيَاءٍ وَلَا شُهَدَاءَ، يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ بِقُرْبِهِمْ وَمَقْعُدِهِمْ مِنَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ. قَالَ: وَفِي نَاحِيَةِ الْقَوْمِ أَعْرَابِيُّ، فَقَامَ فَجَّا عَلَى رُكْبَتِهِ وَرَمَى بِنِيَّتِهِ، ثُمَّ قَالَ: حَدَّثْنَا يَا رَسُولَ اللَّهِ عَنْهُمْ مَنْ هُمْ؟ قَالَ: فَرَأَيْتُ وَجْهَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْتَشِرُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: عِبَادٌ مِنْ عِبَادِ اللَّهِ مِنْ بُلْدَانِ شَتَّى وَقَبَائِلَ مِنْ شَعُوبِ أَرْحَامِ الْقَبَائِلِ. لَمْ يَكُنْ بَيْنَهُمْ أَرْحَامٌ يَتَوَاصَلُونَ بِهَا اللَّهُ، لَا دُنْيَا يَتَبَادَلُونَ بِهَا، يَتَحَابُّونَ بِرُوحِ اللَّهِ عَزَّ وَجَلَّ، يَجْعَلُ اللَّهُ وُجُوهُهُمْ ثُورًا، يَجْعَلُ لَهُمْ مَنَابِرَ مِنْ لُؤُلُؤٍ قَدَّامَ الرَّحْمَنِ تَعَالَى، يَقْرَعُ النَّاسُ وَلَا يَقْرَعُونَ، وَيَخَافُ النَّاسُ وَلَا يَخَافُونَ.

Abu Mālik Ash'ari (رضي الله عنه) narrates, "I was with the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) when this verse was sent down: 'Do not ask about things which, if made manifest, might do you harm.'" He says, "We asked the Beloved Messenger (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) questions to which he replied: 'Some of the servants of Allah (SWT) are those who are neither Prophets nor martyrs. But on the Day of Resurrection Prophets and martyrs will feel delighted for them owing to their nearness to Allah (SWT) and the couches granted to them by Him.' A Bedouin, sitting on one side, bowed on his knees, struck both his

hands and said, 'O Messenger of Allah, tell us about them who they are.' I saw the Holy Countenance of the Beloved Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) blossomed with a blissful smile. He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, 'They are the people who come from different areas and tribes; they do not have any blood-relations but when they meet they try to exceed each other in warmth, affection and love seeking Allah's pleasure and no worldly interest or benefit. They also try to surpass each other in spending in the way of Allah. They love each other for the sake Allah alone. Allah will brighten their faces. Allah will place pulpits of pearls for them in front Him. On that Day people will be obsessed with fear but they will be free of any fear; people will be sad but they will be glad.'"

Reference

- Tabarani, al-Mujam-ul-kabir (3:290#3433)
- Ahmad ibn Hambal related this tradition in al-Musnad (5:343) with a more detailed version.
- Ahmad ibn Hambal also narrated the same tradition briefly in al-Musnad (5:341).
- Haythami copied the lengthy narration of Ahmad ibn Hambal in Majma-uz-zawa'id (10:276), and commented that Tabarani also narrated a tradition similar to this. Haythami declared its chain of narrators thiqah (reliable).
- Haythami reported the same narration in Majma-uz-zawa'id (10:277) with slightly different words and also said it has been related by Abu Yala.
- Ibn Mubarak, az-Zuhd (1:248#814)
- Mamar ibn Rashid, al-Jami (11:201,202)
- Harith, al-Musnad (2:993#1109)
- Hakeem Tirmidhi, Nawadir-u-usul fi ahadith ar-rasul (4:82)

- Bayhaqi, Shuab-ul-iman (6:486,487#9001)

Hadith #84

عَنْ أَبِي مُسْلِمِ الْخَوَلَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِمُعاذَ بْنَ جَبَلَ: وَاللَّهِ إِنِّي لَأُحِبُّكَ لِغَيْرِ دُنْيَا أَرْجُو أَنْ أُصِيبَهَا مِنْكَ وَلَا قَرَابَةَ تَبَنَّى وَبَيْنَكَ قَالَ: فَلَمَّا يَشَاءُ؟ قُلْتُ: اللَّهُ قَالَ: فَجَذَبَ حُبُوتِي. ثُمَّ قَالَ: أَبْشِرْ إِنْ كُنْتَ صَادِقًا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: الْمُتَحَابُونَ فِي الْمَرْءَةِ فِي ظِلِّ الْعَرْشِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ يَعْبُدُهُمْ بِمَكَانِهِمُ الْتَّبِيُّونَ وَالشَّهَدَاءُ. ثُمَّ قَالَ: فَخَرَجْتُ فَأَتَيْتُ عَبَادَةَ بْنَ الصَّامِتِ فَحَدَّثَنِي بِحَدِيثِ مَعَادٍ، فَقَالَ عَبَادَةَ بْنَ الصَّامِتِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى: حَقُّتْ مَحَبَّتِي عَلَى الْمُتَحَابِيْنَ فِيَّ، وَحَقُّتْ مَحَبَّتِي عَلَى الْمُتَتَاصِحِيْنَ فِيَّ، وَحَقُّتْ مَحَبَّتِي عَلَى الْمُتَرَأِوْرِيْنَ فِيَّ، وَحَقُّتْ مَحَبَّتِي عَلَى الْمُتَبَالِلِيْنَ فِيَّ. وَهُمْ عَلَى مَنَابِرِ مِنْ نُورٍ. يَعْبُدُهُمُ الْتَّبِيُّونَ وَالصِّدِّيقُونَ بِمَكَانِهِمْ.

According to Abu Muslim Khawlani (رضي الله عنه) : "I said to Muādh ibn Jabal (رضي الله عنه) : 'By Allah, I love you but not for any worldly interest which I seek from you; we are not related to each other.' Muādh ibn Jabal (رضي الله عنه) said: 'Then why do you love?' I said: 'For Allah's sake.'" Abu Muslim Khawlani says, "He pulled my wrapper and said, 'If you are truthful, I give you the good news. [I heard the Messenger of Allah \(صلى الله عليه وآل و سلم\) saying](#): 'Those who love each other for the sake of Allah will be under the shade of Allah's Throne on the Day when there will be no shade except His. The Prophets and martyrs will feel delighted for their station.'" Abu Muslim Khawlani (رضي الله عنه) says, "I left that place, came to Ubādah ibn Sāmit (رضي الله عنه) and told him what Muādh had said. Ubādah ibn Sāmit (رضي الله عنه) narrating from his Lord: My love is indispensable for those who love one another for My sake; My love is indispensable for those who learn lessons from one another for My sake and My love is indispensable for those who visit one another for My sake and My love is indispensable for those who spend on one another for my sake. These people (for whom Allah's love becomes indispensable) will be on pulpits of light; the Prophets and the the truthful (siddiqs) will feel delighted for their station."

Reference

- Ibn Hibban, as-Sahih (2:338#577)
- Ahmad ibn Hambal, al-Musnad (5:239#22133)
- Ibn Abi Shaybah, al-Musannaf (7:45#34100)

- Qarshi, al-Akwan (p. 51#9)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (5:122)
- Maqdasi declared in al-Ahadith-ul-mukhtarah (8:312#375) the chain of transmitters of this tradition is sahih (sound).
- Ibn Abd-ul-Barr, at-Tamhid (21:131)
- Mundhiri said in at-Targhib wat-tarhib (4:11#4575) Ibn Hibban also narrated it in as-Sahih.
- Haythami, Mawarid-uz-zaman (p. 622#2510)
- Haythami, Majma-uz-zawa'id (10:279)

Hadith #85

On day of Judgement, Prophets and martyrs will feel delighted seeing status of those who remember Allah for Sake of Allah only

عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه قَالَ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: قَالَ اللهُ عَزَّوَجَلَّ: الْمُتَحَابُونَ فِي جَلَالِي لَهُمْ مَنَابُرٌ مِّنْ نُورٍ يَعْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ.

Muādh ibn Jabal (رضي الله عنه) narrates, "I heard the Messenger of Allah (صلى الله عليه وآلله وسلم) saying: '**Allah has said: 'Those who love one another for My Majesty and Grandeur will have pulpits of light, and Prophets and martyrs will feel delighted for them.'**'"

Reference

- Tirmidhi, al-Jami-us-sahih (4:597#2390)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:131)
- Mundhiri, at-Targhib wat-tarhib (4:11#4576)

- Haythami, Mawarid-uz-zaman (p. 622#2510)
- Ibn Qayyim, Hashiyah ala Sunan Abu Dawud (14:21)
- Mizzi, Tahdhib-ul-kamal (34:292)
- Manawi, Fayd-ul-qadir (4:485)
- Mubarakpuri, Tuhfat-ul-ahwadhi (7:56)

Hadith #86

عن عمر بن الخطاب رضي الله عنه قال: قال النبي صلى الله عليه وآله وسلم: إن من عباد الله لأناساً ما هم
 بآنبياء ولا شهداء، يغطيهم الآنبياء والشهداء يوم القيمة بمكانهم من الله تعالى. قلوا: يا رسول الله! تخبرنا من
 هم؟ قال: هم قوم تحابوا بروح الله على غير أرحام بينهم ولا أموال يتغاطونها. قوله إن رجومهم نور وإنهم
 على نور. لا يخافون إذا خاف الناس ولا يحزنون إذا حزن الناس. وقرأ هذه الآية: (ألا إن أولياء الله لا يخاف
 عليهم ولا هم يحزنون) ○

Umar ibn Khattab (رضي الله عنه) narrates that the Holy Prophet (رضي الله عنه) said, "Indeed there are some exalted servants of Allah who are neither Prophets nor martyrs. On the Day of Resurrection the Prophets and martyrs will exult over their position conferred upon them by Allah." The Companions asked: "O Messenger of Allah, tell us who are they?" He replied, "They are the people who love each other for the sake of Allah and not for the sake of kinship and monetary interests. By Allah their faces will be radiant and they will (sit) on light. They will neither fear when people fear nor grieve when people grieve." Then he recited the holy verse: "Beware! For sure, neither any fear obsesses the friends of Allah nor will they grieve."

Reference

- Abu Dawud, as-Sunan (3:288#3527)
- Hanad, az-Zuhd (1:272#475)
- Bayhaqi, Shuab-ul-iman (6:486#8998)

- Abu Nuaym transmitted it in Hilyat-ul-awliya wa tabaqat-ul-asfiya (1:5) with a reliable chain of narrators.
- Hakim declared it sahih (sound) in al-Mustadrak (4:188#318) and related it through Abdullah ibn Umar. Dhahabi also agreed with him.
- Ibn Abd-ul-Barr, at-Tamhid (17:436)
- Ibn Abi Hatim, Tafsir-ul-Quran al-azim (6:1963, 1964)
- Ibn Jawzi, Zad-ul-masir fi ilm at-tafsir (4:43)
- Abu Saud, Irshad-ul-aql as-salim ila mazaya al-Quran al-karim (4:159)
- Suyuti said in ad-Durr-ul-manthur fit-tafsir bil-manthur (4:372) apart from Abu Dawud, Hanad, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawiyah, Abu Nuaym related it in Hilayat-ul-awliya wa tabaqat-ul-asfiya and Bayhaqi in Shuab-ul-iman.

Hadith #87

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ عِبَادَ اللَّهِ عِبَادًا لَّيْسُوا
 بِأَنَّبِيَاءَ، يَعْنِيُّهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ. قَيْلَ: مَنْ هُمْ لَعَلَّنَا نُحِبُّهُمْ؟ قَالَ: هُمْ قَوْمٌ تَحَابُّوا بِنُورِ اللَّهِ مِنْ غَيْرِ أَرْحَامٍ وَلَا
 أَنْتَسَابٌ، وُجُوهُهُمْ نُورٌ عَلَى مَنَابِرٍ مِنْ نُورٍ. لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَخْرُنُونَ إِذَا حَزَنَ النَّاسُ. ثُمَّ قَرَأَ:
 (أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا يَخْوِفُ عَلَيْهِمْ وَلَا هُمْ يَخْرُنُونَ) ○.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ narrates that the Messenger of Allah (رضي الله عنه) said, "Indeed, some of the servants of Allah (SWT) are those who are not Prophets, but Prophets and martyrs will feel for them delighted." It was submitted, "Who are they so that we love them?" He said, "**They are the people who love one another for Allah's sake, without any kinship or family link.** Their faces will be bright and they will sit on pulpits of light. They will not fear when people are fearful, and they will not be sad when people are distressed." Then he recited the verse, "Beware! For sure, neither any fear obsesses the friends of Allah nor will they grieve."

Reference

- Ibn Hibban, as-Sahih (2:332,333#573)

- Nasai, as-Sunan-ul-kubra (6:362#11236)
- Abu Yala, al-Musnad (10:495#6110)
- Bayhaqi, Shuab-ul-iman (6:485#8997)
- Mundhiri said in at-Targhib wat-tarhib (4:12#4581) Nasai has transmitted it and Ibn Hibban has related it in as-Sahih.
- Haythami said in Majma-uz-zawaaid (10:277) it has been related by Bazzar. Haythami also said he does not know the relators of the tradition.
- Haythami, Mawarid-uz-zaman (p. 621#2508)
- Tabarari narrated it in Jami-ul-bayan fi tafsir al-Quran (11:132) through the same chain of transmission as given by Ibn Hibban.
- Ibn Kathir, Tafsir-ul-Quran al-azim (2:422)
- Suyuti said in ad-Durr-ul-manthur fit-tafsir bil-mathur (4:372) Ibn Abi Dunya, Ibn Jarir, Ibn Mundhir, Abu Shaykh, Ibn Mardawiyah and Bayhaqi have related it through Abu Huraira.

Hadith #88

عَنْ عَمِّرُو بْنِ عَبَّاسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: عَنْ يَمِينِ الرَّحْمَنِ، وَكِلَّا يَدِيهِ يَمِينٌ، رِجَالٌ لَيْسُوا بِأَنْبِيَاءٍ وَلَا شُهَدَاءً. يَعْشَنِي بِيَاضٍ وَجُوَهُهُمْ نَظَرُ النَّاطِرِينَ، يَغْطِطُهُمُ النَّبِيُّونَ وَالشَّهَدَاءُ يَمْقُدُّهُمْ وَقُرْبُهُمْ مِنَ اللَّهِ عَزَّ وَجَلَّ. قَيْلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: هُمْ جَمَاعٌ مِنْ نَوَارِعِ الْقَبَائِلِ. يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ، فَيَنْتَقُونَ أَطَابِ الْكَلَامِ كَمَا يَنْتَقِي أَكْلُ التَّمْرِ أَطَابِهِ.

Amr ibn Abasah (رضي الله عنه) narrates, "I heard the Messenger of Allah (صلى الله عليه وسلم) saying, 'On right of Rahman (SWT) and both His hands are right, there will be some people who will be neither Prophets nor martyrs. The light of their faces will be dazzling the viewers' vision. The Prophets and martyrs will marvel at couches and nearness to Allah (SWT).' It was asked, 'Who are they, O Messenger of Allah (صلى الله عليه وسلم) ?' The Holy Prophet (صلى الله عليه وسلم) said, '**They are the people from different tribes who assemble to remember Allah (SWT). They choose beautiful words for**

remembrance of Allah (SWT) as a date-eater selects the best dates.””

Reference

- Haythami said in Majma-uz-zawa'id (10:77) Tabarani has transmitted it and its transmitters are thiqah (trustworthy).
- Mundhiri said in at-Targhib wat-tarhib (2:261#2326) Tabarani has related this tradition.
- Hindi said in Kanz-ul-ummah (10:248#29326) Tabarani has narrated it through Amr ibn Abasah.
- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-manthur (1:368)

Hadith #89

عَنْ أَبِي مَالِكِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ : كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَنَرَأَتْ هَذِهِ الْآيَةَ : (لَا تَسْأَلُوا عَنِ الْأَشْيَاءِ إِنْ تُعْلَمَ لَكُمْ تَسْوِيْكُمْ)، قَالَ : فَنَحْنُ نَسْأَلُ اللَّهَ، إِذْ قَالَ : إِنَّ اللَّهَ عِبَادًا لَّيْسُوا بِنَبِيَّاءٍ وَلَا شَهِدَاءَ، يَغْيِطُهُمُ النَّبِيُّونَ وَالشَّهِدَاءُ بِغُرْبِيْهِمْ وَمَقْعُدِهِمْ مِنَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ. قَالَ : وَفِي نَاجِيَةِ الْقَوْمِ أَعْرَابِيِّ، فَقَامَ فَجَأً عَلَى رُكْبَتِهِ وَرَمَى بِنَيَّاهِ، ثُمَّ قَالَ : حَدَّثْنَا يَا رَسُولَ اللَّهِ عَنْهُمْ مَنْ هُمْ؟ قَالَ : فَرَأَيْتُ وَجْهَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَنْتَشِرُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : عِبَادٌ مِنْ عِبَادِ اللَّهِ مِنْ بُلْدَانِ شَتَّى وَقَبَائِلَ مِنْ شَعُوبِ أَرْحَامِ الْقَبَائِلِ. لَمْ يَكُنْ بَيْنَهُمْ أَرْحَامٌ يَتَوَاصَلُونَ بِهَا اللَّهُ، لَا دُنْيَا يَتَبَادَلُونَ بِهَا، يَتَحَابُّونَ بِرُوحِ اللَّهِ عَزَّ وَجَلَّ، يَجْعَلُ اللَّهُ وُجُوهَهُمْ ثُورًا، يَجْعَلُ لَهُمْ مَنَابِرَ مِنْ لُؤْلُؤٍ قُدَّامَ الرَّحْمَنِ تَعَالَى، يَقْرَعُ النَّاسُ وَلَا يَقْرَعُ عُونَ، وَيَخَافُ النَّاسُ وَلَا يَخَافُونَ.

Abu Mālik Ash'ari (رضي الله عنه) narrates, “I was with the Holy Prophet (صلی الله علیه وآلہ وسلم) when this verse was sent down: ‘Do not ask about things which, if made manifest, might do you harm.’” He says, “We asked the Beloved Messenger (صلی الله علیه وآلہ وسلم) questions to which he replied: ‘Some of the servants of Allah (SWT) are those who are neither Prophets nor martyrs. But on the Day of Resurrection Prophets and martyrs will exult over their nearness to Allah (SWT) and the couches granted to them by Him.’ A Bedouin, sitting on one side, bowed on his knees, struck both his hands and said, ‘O Messenger of Allah, tell us about them who they are.’ I saw the Holy Countenance of the Beloved Prophet (صلی الله علیه وآلہ وسلم) blossomed with a blissful smile. He said, ‘They are the people who come from different areas and tribes; they do not have any blood-relations but when they meet they try to exceed each other in warmth, affection and love seeking Allah’s pleasure and no worldly interest or benefit. They also try to surpass each

other in spending in the way of Allah. They love each other for the sake of Allah alone. Allah will brighten their faces. Allah will place pulpits of pearls for them in front Him. On that Day people will be obsessed with fear but they will be free of any fear; people will be sad but they will be glad.””

Reference

- Tabarani, al-Mujam-ul-kabir (3:290#3433)
- Ahmad ibn Hambal related this tradition in al-Musnad (5:343) with a more detailed version.
- Ahmad ibn Hambal also narrated the same tradition briefly in al-Musnad (5:341).
- Haythami copied the lengthy narration of Ahmad ibn Hambal in Majma-uz-zawaid (10:276), and commented that Tabarani also narrated a tradition similar to this. Haythami declared its chain of narrators thiqah (reliable).
- Haythami reported the same narration in Majma-uz-zawaid (10:277) with slightly different words and also said it has been related by Abu Yala.
- Ibn Mubarak, az-Zuhd (1:248#814)
- Mamar ibn Rashid, al-Jami (11:201,202)
- Harith, al-Musnad (2:993#1109)
- Hakeem Tirmidhi, Nawadir-u-usul fi ahadith ar-rasul (4:82)
- Bayhaqi, Shuab-ul-iman (6:486,487#9001)

Hadith #90

عَنْ أَبِي مُسْلِمِ الْخَوَلَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِمُعَاذَ بْنَ جَبَلَ: وَاللَّهِ! إِنِّي لِأَحْبُكَ لِغَيْرِ ذُنْبِي أَرْجُو أَنْ أُصِّنِّيَهَا مِثْكَ وَلَا قَرَابَةً بَيْنِي وَبَيْنَكَ. قَالَ: فَلَأَيِّ شَيْءٍ؟ قُلْتُ: اللَّهُ قَالَ: فَجَذَبَ حُبُوتِي. ثُمَّ قَالَ: أَبْشِرْ إِنْ كُنْتَ صَادِقًا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: الْمُتَحَابُونَ فِي اللَّهِ فِي ظِلِّ الْعَرْشِ يَوْمَ لَا ظَلَّ إِلَّا ظِلُّهُ يَغْبِطُهُمْ بِمَكَانِهِمُ الْتَّيُّونَ وَالشَّهَدَاءُ. ثُمَّ قَالَ: فَخَرَجْتُ فَأَتَيْتُ عُبَادَةَ بْنَ الصَّامِتِ فَحَدَّثَنِي بِحَدِيثٍ مُعَادٍ، فَقَالَ عُبَادَةُ

بِنُ الصَّامِتِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى: حَقُّكُّتْ مَحَبَّتِي عَلَى الْمُتَحَابِيْنَ فِيَّ، وَحَقُّكُّتْ مَحَبَّتِي عَلَى الْمُتَتَاصِحِيْنَ فِيَّ، وَحَقُّكُّتْ مَحَبَّتِي عَلَى الْمُتَرَأْوِرِيْنَ فِيَّ، وَحَقُّكُّتْ مَحَبَّتِي عَلَى الْمُتَبَالِذِيْنَ فِيَّ. وَهُمْ عَلَى مَنَابِرِ مِنْ نُورٍ. يَغْيِطُهُمُ التَّبِيُّونَ وَالصِّدِّيقُونَ بِمَكَانِهِمْ.

Abu Muslim Khawlani (رضي الله عنه) narrates, "I said to Muādh ibn Jabal (رضي الله عنه) : 'By Allah, I love you without any worldly interest which I seek from you; we are not related to each other.' Muādh ibn Jabal (رضي الله عنه) said: 'Then why do you love?' I said: 'For Allah's sake.'" Abu Muslim Khawlani says, "He pulled my wrapper and said, 'If you are truthful, I give you the good news. **I heard the Messenger of Allah (صلى الله عليه وآل وسلّم) saying: 'Those who love each other for the sake of Allah will be under the shade of Allah's Throne on the Day when there will be no shade except His. The Prophets and martyrs will exult over their station.'**'" Abu Muslim Khawlani (رضي الله عنه) says, "I left that place, came to Ubādah ibn Sāmit (رضي الله عنه) and told him what Muādh had said. Ubādah ibn Sāmit (رضي الله عنه) said: I heard the Messenger of Allah (صلى الله عليه وآل وسلّم) narrating from his Lord: '**My love is indispensable for those who love one another for My sake; My love is indispensable for those who learn lessons from one another for My sake and My love is indispensable for those who visit one another for My sake and My love is indispensable for those who spend on one another for my sake.** These people (for whom Allah's love becomes indispensable) will be on pulpits of light; the Prophets and the the truthful (siddiqs) will exult over their station."

Reference

- Ibn Hibban, as-Sahih (2:338#577)
- Ahmad ibn Hambal, al-Musnad (5:239#22133)
- Ibn Abi Shaybah, al-Musannaf (7:45#34100)
- Qarshi, al-Akwan (p. 51#9)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (5:122)
- Maqdasi declared in al-Ahadith-ul-mukhtarah (8:312#375) the chain of transmitters of this tradition is sahih (sound).

- Ibn Abd-ul-Barr, at-Tamhid (21:131)
- Mundhiri said in at-Targhib wat-tarhib (4:11#4575) Ibn Hibban also narrated it in as-Sahih.
- Haythami, Mawarid-uz-zaman (p. 622#2510)
- Haythami, Majma-uz-zawa'id (10:279)

Hadith #91

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: لِلْمُنَحَّابِينَ فِي اللَّهِ عَزَّ وَجَلَ مَنَابِرٌ مِّنْ نُورٍ يَغْبِطُهُمْ بِهَا الشُّهَدَاءُ.

Saeed ibn Musayyab narrates that the Holy Prophet said, “**Those who love one another for Allah’s sake will have pulpits of light to sit on the Day of Resurrection which the martyrs will marvel at.**”

Reference

- Ibn Mubarak, az-Zuhd (1:522#1482)

Hadith #92

عَنْ أَبِي مَالِكِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: عِبَادُ اللَّهِ تُوْرَضُنَّ لَهُمْ مَنَابِرٌ مِّنْ نُورٍ يَوْمَ الْقِيَامَةِ، لَيْسُوا بِأَنْبِيَاءٍ وَلَا شُهَدَاءَ، يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ. قَالُوا: فَمَنْ هُمْ؟ قَالَ: الْمُنَحَّابُونَ فِي اللَّهِ عَزَّ وَجَلَ.

Abu Malik Ashari (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) said: “Some of the servants of Allah (SWT) are those for whom pulpits of light will be placed on the Day of Resurrection. They will be neither Prophets nor martyrs. But the Prophets and martyrs will feel for them delighted.” The Companions asked, “Who are they?” The Holy Prophet (صلى الله عليه وسلم) said, “**Those who love one another for Allah’s sake.**”

Reference

- Tabarani, al-Mujam-ul-kabir (3:290,291#3434)

Hadith #93

عَنْ الْعَلَاءِ بْنِ زَيَادٍ رَضِيَ اللَّهُ عَنْهُ عَنْ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: عَبَادٌ مِنْ عِبَادِ اللَّهِ لَيْسُوا بِأَنْبِيَاءَ وَلَا شَهِدَاءَ، يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشَّهِدَاءُ يَوْمَ الْقِيَامَةِ بِقُرْبِهِمْ مِنَ اللَّهِ عَلَىٰ مَنَابِرِ مِنْ نُورٍ. يَقُولُ الْأَنْبِيَاءُ وَالشَّهِدَاءُ: مَنْ هُؤُلَاءِ؟ فَيَقُولُونَ: هُؤُلَاءِ كَانُوا يَتَحَابُونَ فِي اللَّهِ عَلَىٰ غَيْرِ أَمْوَالٍ تَعَاطُفُهُمْ وَلَا أَرْحَامٌ كَانُوا بَيْنَهُمْ.

Alā ibn Ziyād (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وآلها وسلم) said: "There are some servants of Allah (SWT) who are neither Prophets nor martyrs, yet on the Day of Resurrection Prophets and martyrs will marvel at them as they will be on pulpits of light blessed with nearness of Allah. The Prophets and martyrs will ask, 'Who are these people?' It will be said, 'These are the people who used to love each other for Allah's sake without any kinship or material interests.'"

Reference

- Ibn Abi Shaybah, al-Musannaf (7:45#34096)
- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (4:373)

Hadith #94

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ عَنْ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ رَجَالًا لَيْسُوا بِأَنْبِيَاءَ وَلَا شَهِدَاءَ يُوضَعُ لَهُمْ يَوْمَ الْقِيَامَةِ مَنَابِرٌ مِنْ نُورٍ، وَجُوَهُهُمْ مِنْ نُورٍ، يَأْمُنُونَ يَوْمَ الْقِيَامَةِ مِنَ الْفَرَّاعَ الْأَكْبَرِ . فَقَالَ رَجُلٌ: يَا نَبِيَّ اللَّهُ! وَمَنْ أُولَئِكَ؟ قَالَ: هُمْ نُزَّاعُ الْقَبَائِلِ، يَتَحَابُونَ فِي اللَّهِ.

Muādh ibn Jabal (رضي الله عنه) narrates from the Holy Prophet (صلى الله عليه وآلها وسلم) that he said, "Surely on the Day of Resurrection pulpits of light will be placed for some people. They will be neither Prophets nor martyrs. With faces bright they will be safe from great anguish on the Day of Resurrection." A man asked, "Who are they, O Prophet of Allah?" He replied, "They are the strangers from different tribes who love each other for the sake of Allah."

Reference

- Tabarani, al-Mujam-ul-kabir (20:168#358)

Hadith #95

SEATS OF PEARLS AND NOOR ON JUDGEMENT DAY FOR DHAKIREEN

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَيَعْتَنَّ اللَّهُ أَقْوَامًا يَوْمَ الْقِيَامَةِ فِي وُجُوهِهِمُ الْنُّورُ عَلَى مَنَابِرِ الْلُّؤْلُؤِ. يَعْنِطُهُمُ النَّاسُ لَيْسُوا بِأَنْبِيَاءٍ وَلَا شُهَدَاءً. قَالَ: فَجِئْتُ أَعْرَابِيًّا عَلَى رُكْبَتِيهِ فَقَالَ: يَا رَسُولَ اللَّهِ، حَلْمُنَا أَنْ نَعْرِفُهُمْ. قَالَ: هُمُ الْمُتَحَابُونَ فِي اللَّهِ مِنْ قَبَائِلَ شَتَّى وَبِلَادٍ شَتَّى. يَجْمِعُونَ عَلَى ذِكْرِ اللَّهِ يَذْكُرُونَهُ.

Abu Darda (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) said, "On the Day of Resurrection Allah will raise people with their faces radiant bright; they will be sitting on pulpits of pearls. People will marvel at them. They will be neither Prophets nor martyrs." Abu Darda says, "A Bedouin rose on his knees and submitted, 'O Messenger of Allah (رضي الله عنه) , describe their appearances so that we may recognise them.' He said, 'Despite coming from different tribes and areas **these people love one another for the sake of Allah; they get together and remember Allah (SWT) jointly.**'"

Reference

- Haythami said in Majma-uz-zawaaid (10:77) Tabarani has transmitted it and its chain of narrators is hasan (fair).
- Mundhiri said in at-Targhib wat-tarhib (2:262#2327; 4:12#4583) Tabarani has related it with a hasan (fair) chain of transmitters.
- Suyuti said in ad-Durr-ul-manthur fit-tafsir bil-mathur (1:368) Tabarani has reported it through Abu Darda.

Hadith #96

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: الْمُتَحَابُونَ فِي جَلَالِي لَهُمْ مَنَابِرٌ مِنْ نُورٍ يَعْنِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ.

Muādh ibn Jabal (رضي الله عنه) narrates, "I heard the Messenger of Allah (رضي الله عنه) saying: '**Allah has said: Those who love one another for My Majesty and Grandeur will have pulpits of light, and Prophets and martyrs will feel for them delightd.**'"

Reference

- Tirmidhi, al-Jami-us-sahih (4:597#2390)

- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (2:131)
- Mundhiri, at-Targhib wat-tarhib (4:11#4576)
- Haythami, Mawarid-uz-zaman (p. 622#2510)
- Ibn Qayyim, Hashiyah ala Sunan Abu Dawud (14:21)
- Mizzi, Tahdhib-ul-kamal (34:292)
- Manawi, Fayd-ul-qadir (4:485)
- Mubarakpuri, Tuhfat-ul-ahwadhi (7:56)

Hadith #97

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِنْ عِبَادَ اللَّهِ عِبَادًا لَّيْسُوا
 بِإِلَيَّيْأَةِ، يَعْطِيهِمُ الْأَئْيَاءَ وَالسُّهْدَاءَ. قَيْلَ: مَنْ هُمْ لَعَلَّنَا تُحِبُّهُمْ؟ قَالَ: هُمْ قَوْمٌ تَحَابُّوا بِنُورِ اللَّهِ مِنْ غَيْرِ أَرْحَامٍ وَلَا
 أَنْتَسَابٌ، وُجُوهُهُمْ نُورٌ عَلَى مَنَابِرٍ مِنْ نُورٍ. لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزُنُونَ إِذَا حَزَنَ النَّاسُ. ثُمَّ قَرَأَ
 (اللَّآءَ إِنَّ أَوْلِيَاءَ اللَّهِ لَا حَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ) ۝

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآله) said, "Indeed, there are some of the servants of Allah (SWT) who are not Prophets, but Prophets and martyrs will feel for them delighted." It was submitted, "Who are they so that we love them?" He said, "They are the people who love one another only for the sake of Allah, without any kinship or family link. Their faces will be full of light and they will sit on pulpits of light. They will have no fear when people will be struck with fear, and they will have no grief when people will be struck with grief." Then he recited the verse: "Beware! For sure, neither any fear obsesses the friends of Allah nor will they grieve."

Reference

- Ibn Hibban, as-Sahih (2:332,333#573)
- Nasai, as-Sunan-ul-kubra (6:362#11236)

► Abu Yala, al-Musnad (10:495#6110)

► Bayhaqi, Shuab-ul-iman (6:485#8997)

► Mundhiri said in at-Targhib wat-tarhib (4:12#4581) Nasai has transmitted it and Ibn Hibban has related it in as-Sahih.

► Haythami said in Majma-uz-zawaaid (10:277) it has been related by Bazzar. Haythami also said he does not know the relators of the tradition.

► Haythami, Mawarid-uz-zaman (p. 621#2508)

► Tabarari narrated it in Jami-ul-bayan fi tafsir al-Quran (11:132) through the same chain of transmission as given by Ibn Hibban.

► Ibn Kathir, Tafsir-ul-Quran al-azim (2:422)

► Suyuti said in ad-Durr-ul-manthur fit-tafsir bil-mathur (4:372) Ibn Abi Dunya, Ibn Jarir, Ibn Mundhir, Abu Shaykh, Ibn Mardawiyah and Bayhaqi have related it through Abu Huraira.

Hadith #98

عَنْ أَبِي مَالِكِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَرَأَيْتُ هَذِهِ الْآيَةَ: (لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدِّلَ لَكُمْ تَسْوِيْكُمْ)، قَالَ: فَتَحَنَّنُ نَسَّالُهُ، إِذْ قَالَ: إِنَّ اللَّهَ عِبَادًا لَيْسُوا بِأَنْبِيَاءَ وَلَا شَهِداءَ، يَغْبِطُهُمُ النَّبِيُّونَ وَالشَّهِداءُ بِغُرْبِيْهِمْ وَمَقْعِدِهِمْ مِنَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ. قَالَ: وَفِي نَاحِيَةِ الْقَوْمِ أَعْرَابِيُّ، فَقَامَ فَجَّا عَلَى رُكْبَتِيْهِ وَرَمَى بِيَدِيْهِ، ثُمَّ قَالَ: حَدَّثَنَا يَا رَسُولَ اللَّهِ عَنْهُمْ مَنْ هُمْ؟ قَالَ: فَرَأَيْتُ وَجْهَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَنْتَشِرُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: عِبَادٌ مِنْ عِبَادِ اللَّهِ مِنْ بُلْدَانِ شَنَّى وَقَبَائِلَ مِنْ شَعُوبِ أَرْحَامِ الْقَبَائِلِ. لَمْ يَكُنْ بَيْنَهُمْ أَرْحَامٌ يَتَوَاصَلُونَ بِهَا اللَّهُ، لَا دُنْيَا يَتَبَادَلُونَ بِهَا، يَتَحَابُّونَ بِرُوحِ اللَّهِ عَزَّ وَجَلَّ، يَجْعَلُ اللَّهُ وُجُوهُهُمْ نُورًا، يَجْعَلُ لَهُمْ مَنَابِرَ مِنْ لُؤْلُؤٍ قُدَّامَ الرَّحْمَنِ تَعَالَى، يَفْرَغُ النَّاسُ وَلَا يَفْرَغُونَ، وَيَخَافُ النَّاسُ وَلَا يَخَافُونَ.

Abu Mālik Ash'ari (رضي الله عنه) narrates, "I was with the Holy Prophet (صلی الله علیه وآلہ وسلم) when this verse was sent down: 'Do not ask about things which, if made manifest to you, might do you harm.'" He says, "We asked the Beloved Messenger (صلی الله علیه وآلہ وسلم) questions to which he replied: 'Some of the servants of Allah (SWT) are those who are neither Prophets nor martyrs. But on the Day of Resurrection Prophets and martyrs will exult over

their nearness to Allah (SWT) and the couches granted to them by Him.' A Bedouin, sitting on one side, bowed on his knees, struck both his hands and said, 'O Messenger of Allah, tell us about them who they are.' I saw the Holy Countenance of the Beloved Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) blossomed with a blissful smile. He (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, 'They are the people who come from different areas and tribes; they do not have any blood-relations but when they meet they try to exceed each other in warmth, affection and love seeking Allah's pleasure and no worldly interest or benefit. They also try to surpass each other in spending in the way of Allah. They love each other for the sake Allah alone. Allah will brighten their faces. Allah will place pulpits of pearls for them in front Him. On that Day people will be obsessed with fear but they will be free of any fear; people will be sad but they will be glad.'"

Reference

- Tabarani, al-Mujam-ul-kabir (3:290#3433)
- Ahmad ibn Hambal related this tradition in al-Musnad (5:343) with a more detailed version.
- Ahmad ibn Hambal also narrated the same tradition briefly in al-Musnad (5:341).
- Haythami copied the lengthy narration of Ahmad ibn Hambal in Majma-uz-zawa'id (10:276), and commented that Tabarani also narrated a tradition similar to this. Haythami declared its chain of narrators thiqah (reliable).
- Haythami reported the same narration in Majma-uz-zawa'id (10:277) with slightly different words and also said it has been related by Abu Yala.
- Ibn Mubarak, az-Zuhd (1:248#814)

- Mamar ibn Rashid, al-Jami (11:201,202)
- Harith, al-Musnad (2:993#1109)
- Hakeem Tirmidhi, Nawadir-u-usul fi ahadith ar-rasul (4:82)

► Bayhaqi, Shuab-ul-iman (6:486,487#9001)

Hadith #99

عَنْ عَفْرَوْ بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: عَنْ يَمِينِ الرَّحْمَنِ، وَكُلُّنَا يَدِيهِ يَمِينٌ، رَجَالٌ لَيْسُوا بِأَنْبِيَاءٍ وَلَا شُهَدَاءَ. يَعْشُى بِيَاضٍ وَجُوهُهُمْ نَظَرَ النَّاظِرِينَ، يُغْطَّهُمُ النَّبِيُّونَ وَالشَّهَدَاءُ بِمَقْعِدِهِمْ وَقُرْبَهُمْ مِنَ اللَّهِ عَزَّوَجَلَّ. قَيْلَ: يَا رَسُولَ اللَّهِ! مَنْ هُمْ؟ قَالَ: هُمْ جَمَاعٌ مِنْ نَوَارِعِ الْقَبَائِلِ. يَجْتَمِعُونَ عَلَى ذِكْرِ اللَّهِ، فَيَنْتَقِنَ أَطَابِ الْكَلَامِ كَمَا يَنْتَقِنَ أَكْلُ التَّمْ أَطَابِهِ.

Amr ibn Abasah (رضي الله عنه) narrates, "I heard the Messenger of Allah (رضي الله عنه) saying: 'There will be some people on the right of Rahman (SWT), although both His hands are right, who will be neither Prophets nor martyrs. The light of their faces will be dazzling the viewers' eyes. Prophets and martyrs will feel joyful for their couches and nearness to Allah (SWT).' It was submitted, 'Who are they, O Messenger of Allah (رضي الله عنه) ?' The **Holy Prophet (رضي الله عنه) said: 'They are the people from different tribes who used to assemble to remember Allah (SWT). They used to choose beautiful words for remembrance of Allah (SWT)** as a date-eater selects the best dates."

Reference

► Haythami said in Majma-uz-zawaaid (10:77) Tabarani has related this tradition and its chain of transmitters is thiqah (reliable).

► Mundhiri said in at-Targhib wat-tarhib (2:261#2326) Tabarani has narrated it.

► Hindi said in Kanz-ul-ummah (10:248#29326) Tabarani has reported it on the authority of Amr ibn Abasah.

► Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (1:368)

Hadith #100

عَنْ أَبِي مُسْلِمِ الْخَوَلَانِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِمَعَاذِ بْنِ جَبَلٍ: وَاللَّهِ! إِنِّي لِأَحِبُّكَ لِغَيْرِ دُنْيَا أَرْجُو أَنْ أُصِيبُهَا مِنْكَ وَلَا فَرَابَةَ بَيْنِي وَبَيْنَكَ. قَالَ: فَلَأَيِّ شَئِئَ؟ قُلْتُ: اللَّهُ، قَالَ: فَجَدَبَ حُبُوتِي. ثُمَّ قَالَ: أَبْشِرْ إِنْ كُنْتَ صَادِقًا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: الْمُتَحَابُونَ فِي اللَّهِ فِي ظِلِّ الْعَرْشِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ. يُغْطِّهُمْ بِمَكَانِهِمُ النَّبِيُّونَ وَالشَّهَدَاءُ. ثُمَّ قَالَ: فَخَرَجْتُ فَأَتَيْتُ عُبَادَةَ بْنَ الصَّنَاعِ فَحَدَّثَهُ بِحَدِيثِ مَعَاذِ، فَقَالَ عُبَادَةُ بْنُ الصَّنَاعِ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى: حَقَّتْ مَحَبَّتِي عَلَى

الْمُتَحَابِينَ فِيَّ، وَحُقْتُ مَحَبَّتِي عَلَى الْمُتَتَّاصِحِينَ فِيَّ، وَحُقْتُ مَحَبَّتِي عَلَى الْمُتَرَأِوْرِينَ فِيَّ، وَحُقْتُ مَحَبَّتِي عَلَى الْمُتَبَالِلِينَ فِيَّ. وَهُمْ عَلَى مَنَابِرِ مِنْ نُورٍ. يَغِيْطُهُمُ الْتَّبِيُّونَ وَالصِّدِّيقُونَ بِمَكَانِهِمْ.

Abu Muslim Khawlani (رضى الله عنه) narrates, "I said to Muādh ibn Jabal (رضى الله عنه) : 'By Allah, I love you but not for any worldly interest which I seek from you; we are not related to each other.' Muādh ibn Jabal (رضى الله عنه) said: 'Then why do you love?' I said: 'For Allah's sake.'" Abu Muslim Khawlani says, "He pulled my wrapper and said, 'If you are truthful, I give you the good news. I heard the Messenger of Allah (صلى الله عليه وآله وسلم) saying: 'Those who love each other for the sake of Allah will be under the shade of Allah's Throne on the Day when there will be no shade except His. The Prophets and martyrs will exult over their station.'" Abu Muslim Khawlani (رضى الله عنه) says, "I left that place, came to Ubādah ibn Sāmit (رضى الله عنه) and told him what Muādh had said. Ubādah ibn Sāmit (رضى الله عنه) said: I heard the Messenger of Allah (صلى الله عليه وآله وسلم) narrating from his Lord: 'My love is indispensable for those who love one another for My sake; My love is indispensable for those who learn lessons from one another for My sake and My love is indispensable for those who visit one another for My sake and My love is indispensable for those who spend on one another for my sake. These people (for whom Allah's love becomes indispensable) will be on pulpits of light; the Prophets and the the truthful (siddiqs) will exult over their station."

Reference

- Ibn Hibban, as-Sahih (2:338#577)
- Ahmad ibn Hambal, al-Musnad (5:239#22133)
- Ibn Abi Shaybah, al-Musannaf (7:45#34100)
- Qarshi, al-Akwan (p. 51#9)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (5:122)
- Maqdasi declared in al-Ahadith-ul-mukhtarah (8:312#375) the chain of transmitters of this tradition is sahih (sound).
- Ibn Abd-ul-Barr, at-Tamhid (21:131)

► Mundhiri said in at-Targhib wat-tarhib (4:11#4575) Ibn Hibban also narrated it in as-Sahih.

► Haythami, Mawarid-uz-zaman (p. 622#2510)
10. Haythami, Majma-uz-zawa'id (10:279)

Hadith #101

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: لِلْمُتَحَابِينَ فِي اللَّهِ عَزَّ وَجَلَّ مَنَابِرٌ مِّنْ نُورٍ يَغْبِطُهُمْ بِهَا الشُّهَدَاءُ.

Saeed ibn Musayyab said: "Those who love one another for Allah's sake will have pulpits of light to sit on the Day of Resurrection which the martyrs will marvel at."

Reference

► Ibn Mubarak, az-Zuhd (1:522#1482)

Hadith #102

عَنْ الْعَلَاءِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ عَنْ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: عِبَادٌ مِّنْ عِبَادِ اللَّهِ لَيْسُوا بِأَنْبِيَاءٍ وَلَا شُهَدَاءٍ، يَغْبِطُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِقُرْبِهِمْ مِنْ اللَّهِ عَلَى مَنَابِرٍ مِّنْ نُورٍ. يَقُولُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ: مَنْ هُوَ لَأَءِ؟ فَيَقُولُونَ: هُوَ لَأَءِ كَانُوا يَتَحَابُونَ فِي اللَّهِ عَلَى غَيْرِ أَمْوَالٍ تَعَاطَوْهُمْ وَلَا أَرْحَامٌ كَانَتْ بِيْنَهُمْ.

Alā ibn Ziyād (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وآلها وسلم) said: "There are some servants of Allah (SWT) who are neither Prophets nor martyrs, yet on the Day of Resurrection Prophets and martyrs will marvel at them as they will be on pulpits of light blessed with nearness of Allah. The Prophets and martyrs will ask, 'Who are these people?' It will be said, 'These are the people who used to love each other for Allah's sake without any kinship or material interests.'

Reference

► Ibn Abi Shaybah, al-Musannaf (7:45#34096)

- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (4:373)

Hadith #103

Dhakireen are beloved servants of Allah

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَفَدَ مُوسَى عَلَيْهِ السَّلَامُ إِلَى طُورِ سِينَاءَ قَالَ: يَا رَبِّ! أَيُّ عِبَادِكَ أَحَبُّ إِلَيْكُ؟ قَالَ: الَّذِي يَذْكُرُنِي وَلَا يَنْسَأِنِي.

Abdullah ibn Abbas (رضي الله عنهم) narrates that the Prophet Musa (عليه السلام) went to Mount Sinai and asked, "O my Lord! Who is most beloved to You of Your servants?" He said, "**The one who remembers Me and does not forget Me.**"

Reference

- Bayhaqi, Shuab-ul-iman (1:451#681)
- Abu Bakr Baghadi, ar-Rihlah fi talab al-hadith (p. 103)
- Tabari, Jami-ul-bayan fi tafsir al-Quran (15:277)
- Ibn Kathir, Tafsir-ul-Quran al-azim (3:97)
- Tabari, Tarikh-ul-umam wal-muluk (1:223)

Hadith #104

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ مُوسَى عَلَيْهِ السَّلَامُ حِينَ كَلَمَهُ رَبُّهُ: أَيْ رَبِّ، أَيْ عِبَادِكَ أَحَبُّ إِلَيْكُ؟ قَالَ: أَكْثَرُهُمْ لِي ذَكْرًا. قَالَ: أَيُّ عِبَادِكَ أَغْنَى؟ قَالَ: الرَّاضِيٌّ بِمَا أَعْطَيْتُهُ. قَالَ: أَيْ رَبِّ، أَيُّ عِبَادِكَ أَحْكَمُ؟ قَالَ: الَّذِي يَحْكُمُ عَلَى نَفْسِهِ بِمَا يَحْكُمُ عَلَى النَّاسِ.

Abdullah ibn Abbas (رضي الله عنهم) narrates when the Prophet Musa (عليه السلام) talked to his Lord, he asked, "**O my Lord! Who is dearest to You of Your servants?**" He said, "**The one who remembers Me the most.**" Musa (عليه السلام) asked, "Who is the wealthiest of Your servants?" Allah said, "The one who is pleased with what I give him." Musa (عليه السلام) asked, "O my

Lord! Who is the best judge of Your servants?" Allah said, "The one who judges himself in the same way as he judges others."

Reference

- Ibn Abi Shaybah, al-Musannaf (7:72#34286)
- Abu Khaythmah, Kitab-ul-ilm (p. 22#86)
- Bayhaqi, Shuab-ul-iman (7:291#10348)

Hadith #105

عَنْ مَيْمَنِ قَالَ: لَمَّا قَرَبَ اللَّهُ مُوسَى عَلَيْهِ السَّلَامُ نَجِيًّا بِطُورِ سَيْنَاءَ، قَالَ: أَيُّ عِبَادَكُ أَحَبُّ إِلَيْكَ؟ قَالَ: أَكْثَرُهُمْ ذِكْرًا.

Maytham narrates, "When Allah brought Prophet Musa (عليه السلام) on to Mount Sinai for whisper, he asked: '**Who is most dear to You of Your servants?**' Allah said, '**The one who remembers (Me) the most.**'"

Reference

- Dabbi, Kitab-ud-dua (1:282#103)
- Hanad, az-Zuhd (2:608#1301)

Hadith #106

عَنْ أَبِي عَمْرُو الشَّيْبَانِيِّ قَالَ مُوسَى عَلَيْهِ السَّلَامُ لِرَبِّهِ عَزَّوَجَلَ: يَا رَبِّي، أَيُّ عِبَادَكُ أَحَبُّ إِلَيْكَ؟ قَالَ: أَكْثَرُهُمْ لِي ذِكْرًا. قَالَ: فَأَيُّ عِبَادَكُ أَغْنَى؟ قَالَ: أَفْتَعِهُمْ بِمَا أَعْطَيْتُهُمْ. قَالَ: فَأَيُّ عِبَادَكُ أَعْدُلُ؟ قَالَ: مَنْ أَدَانَ نَفْسَهُ مِنْ نَفْسِهِ.

Abu Amr Shaybani narrates that Musa (عليه السلام) submitted to his Lord, "**O my Lord! Who is most beloved to You of Your servants?**" He said, "**The one who remembers Me the most.**" Musa (عليه السلام) submitted, "Who is the wealthiest of Your servants?" He said, "The one who is most contented with what I give him." Musa (عليه السلام) asked, "Who is most just of

Your servants?" Allah said, "He who also rules against himself."

Reference

► Hanad, az-Zuhd (1:277#489)

Hadith #107

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: سَأَلَ مُوسَى رَبَّهُ عَزَّوَجَلَ قَالَ: رَبِّنِي أَنِّي أَنْتَ عَبْدُكَ أَنْتَ؟ قَالَ: الَّذِي يَذْكُرُنِي وَلَا يُنْسَانِي. قَالَ: أَنِّي عَبْدُكَ أَعْلَمُ؟ قَالَ: عَالَمٌ لَا يَسْبُغُ مِنَ الْعِلْمِ، يَجْمَعُ عِلْمَ النَّاسِ إِلَى عِلْمِهِ. قَالَ: فَأَنِّي عَبْدُكَ أَعْزَزُ؟ قَالَ: الَّذِي إِذَا قَدَرَ غَرَّ.

Abu Hurayrah (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) said, "Musa submitted to his Lord, 'O My Lord! Tell me who is the most God-fearing of Your servants.' Allah said, 'The one who remembers Me always and does not forget Me.' Musa asked, 'Who is the most learned of Your servants?' He said, 'The one who is never content with his knowledge and adds others' knowledge to his own.' Musa asked, 'Who is the most honourable of Your servants?' He said, 'He who forgives when he overpowers.'"

Reference

► Daylami, al-Firdaws bima thur al-khitab (2:314#3419)

Hadith #108

عَنْ مَحَمَّدِ بْنِ كَعْبِ الْفَزْطَيِّ قَالَ: قَالَ مُوسَى عَلَيْهِ السَّلَامُ: يَا رَبِّي، أَنِّي خَلْقُكَ أَكْرَمُ عَلَيْكَ؟ قَالَ: الَّذِي لَا يَرَأُ إِسْلَامُ رَطْبًا مِنْ ذِكْرِي. قَالَ: يَا رَبِّي، أَنِّي خَلْقُكَ أَعْلَمُ؟ قَالَ: الَّذِي يَلْتَمِسُ إِلَى عِلْمِهِ عِلْمُ غَيْرِهِ. قَالَ: يَا رَبِّي، فَأَنِّي خَلْقُكَ أَعْدُلُ؟ قَالَ: الَّذِي يَقْضِي عَلَى نَفْسِهِ كَمَا يَقْضِي عَلَى النَّاسِ. قَالَ: يَا رَبِّي، فَأَنِّي خَلْقُكَ أَعْظَمُ ذَنْبًا؟ قَالَ: الَّذِي يَتَهَمِّنِي. قَالَ: يَا رَبِّي، وَهُلْ يَتَهَمُكَ أَحَدٌ؟ قَالَ: الَّذِي يَسْتَخِرُنِي ثُمَّ لَا يَرْضَى بِقَضَائِي.

Muhammad ibn Ka'b Qarzi narrates that Musa (عليه السلام) submitted (to the Holy Presence of his Lord), "O my Lord! Who is the most honourable of Your servants in Your sight?" Allah said, "The one whose tongue is always busy in My remembrance." Musa (عليه السلام) asked, "Who is the most learned of Your servants?" He said, "The one who seeks knowledge

from others in addition to his own knowledge (i.e. zealously attains knowledge from whatever source he can)." Musa (عليه السلام) asked, "O my Lord! Who is the most just of Your creation?" He said, "He who rules against himself exactly in the same manner as he rules against others." Musa (عليه السلام) asked, "Who is the most sinful person of Your creation?" He said, "The one who accuses Me." Musa (عليه السلام) asked, "O my Lord! Can anyone accuse You?" He said, "He who begs from Me good but is not pleased with My decree."

Reference

► Bayhaqi, Shuab-ul-iman (1:451#682)

Hadith #109

عَنْ عَبْدِ اللَّهِ بْنِ الْخَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوْحَى اللَّهُ أَلِيَّ دَأْوَدَ عَلَيْهِ السَّلَامُ أَنَّ أَحِبَّنِي وَأَحِبْنِي وَحَبَّبْنِي إِلَى عِبَادِي. قَالَ: يَا رَبِّي، أَحِبُّكَ وَأَحِبُّ أَحِبَّاءَكَ، فَكَيْفَ أَحِبَّنَكَ إِلَى عِبَادِكَ؟ قَالَ: اذْكُرُونِي لَهُمْ، فَإِنَّهُمْ لَنْ يَذْكُرُوا مِنْيَ إِلَّا خَيْرًا.

Abdullah ibn Harith (رضي الله عنه) narrates that Allah (SWT) revealed to Prophet Dawud (عليه السلام), "Love Me and My lovers and endear Me to My servants." Dawud (عليه السلام) said, "O my Lord! I love You and Your lovers, but how shall I endear You to Your servants?" **He said, "Remember Me before them (excessively), for sure they will remember Me not but only with good."**

Reference

► Ibn Abi Shaybah, al-Musannaf (7:68#34254)

Hadith #110

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: عَلَمَةُ حُبِّ اللَّهِ حُبُّ ذِكْرِ اللَّهِ، وَعَلَمَةُ بُغْضِ اللَّهِ بُغْضُ ذِكْرِ اللَّهِ.

Anas ibn Malik (رضي الله عنه) narrates, "I heard the Holy Prophet (صلى الله عليه وآلـهـ وسـلـمـ) saying: **'The sign of love for Allah (SWT) is to love His remembrance, and the sign of hatred for Allah is to hate His**

remembrance.”

Reference

- Bayhaqi, Shuab-ul-iman (1:367#409,410)
- Daylami, al-Firdaws bima thur al-khitab (3:54#4141)
- Hindi, Kanz-ul-ummal (1:417,418#1776)

Hadith #111

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ دَاؤِدَ عَلَيْهِ السَّلَامُ قَالَ فِيهِ يُخَاطِبُ رَبَّهُ عَزَّوَجَلَ: يَا رَبَّ، أَيُّ عِبَادَكَ أَحَبُّ إِلَيْكَ أَحَبُّهُ بِحُبِّكَ؟ قَالَ: يَا دَاؤِدَ، أَحَبُّ عِبَادِي إِلَيَّ نَقْيُ الْقُلُوبَ نَقْيُ الْكَفَّينَ. لَا يَأْتِي إِلَيَّ أَحَدٌ سُوءًا وَلَا يَمْشِي بِالنَّمِيمَةِ، تَرُوْلُ الْجَبَالُ وَلَا يَرُوْلُ، وَأَحَبَّنِي وَأَحَبَّ مِنْ يُحِبُّنِي وَحَبِّنِي إِلَيَّ عِبَادِي. قَالَ: يَا رَبَّ، إِنَّكَ لَتَعْلَمُ أَنِّي أَحَبُّكَ وَأَحَبُّ مَنْ يُحِبُّكَ، فَكَيْفَ أَحَبُّكَ إِلَيَّ عِبَادِكَ؟ قَالَ: ذَكَرْهُمْ بِإِيمَانِي وَبِلَائِي وَنِعْمَائِي. يَا دَاؤِدَ، إِنَّهُ لَيْسَ مِنْ عَبْدٍ يُعِينُ مَظْلُومًا أَوْ يَمْشِي مَعَهُ فِي مَظْلَمَتِهِ إِلَّا أَثْبَتَ قَدَمَيْهِ يَوْمَ تَرَلُ الْأَقْدَامَ.

Abdullah ibn Abbas (رضي الله عنهما) narrates: 'The Messenger of Allah (صلى الله عليه) said that Dawud (عليه السلام) said to his Lord, "O my Lord! Who is most beloved to You of Your servants, so that I love him for the sake of Your love?" He said, "O Dawud! The most beloved of My servants is the one whose heart and both the palms are pure. He neither wrongs anyone nor does he backbite; mountains can be moved, but not he. He loves Me and My lovers and makes My servants also love Me." Dawud (عليه السلام) said, "O my Lord! You know that I love You and love those who love You. How can I make Your servants love You?" **Allah said, "(Through excessive remembrance) remind them of My signs, My torments and My favours (upon them).** O Dawud, the servant of Mine who helps the oppressed and accompanies him for deliverance from oppression, I will keep him steadfast the Day people will lose balance."

Reference

- Bayhaqi, Shuab-ul-iman (6:119#7668)
- Daylami, al-Firdaws bima thur al-khitab (3:195#4543)

► Manawi, al-Ittihafat-us-saniyyah bil-ahadith al-qudsiyyah (p. 112, 113#258)

► Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (3:12)

Hadith #112

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّهُ قَالَ: سَأَلَ مُوسَى رَبَّهُ عَنْ سِتٍّ خَصَائِلٍ كَانَ يَظْنُنُ أَنَّهَا لَهُ خَالِصَةٌ، وَالسَّابِعَةُ لَمْ يَكُنْ مُوسَى يُحِبُّهَا. قَالَ: يَا رَبِّي، أَيُّ عِبَادِكَ أَنْتَ؟ قَالَ: الَّذِي يَدْكُرُ وَلَا يَنْسَى. قَالَ: فَأَيُّ عِبَادِكَ أَهْدَى؟ قَالَ: الَّذِي يَتَبَعُ الْهُدَى. قَالَ: فَأَيُّ عِبَادِكَ أَحْكَمُ؟ قَالَ: الَّذِي يَحْكُمُ لِلنَّاسِ كَمَا يَحْكُمُ لِنَفْسِهِ. قَالَ: فَأَيُّ عِبَادِكَ أَعْلَمُ؟ قَالَ: عَالَمٌ لَا يَشْبُعُ مِنَ الْعِلْمِ، يَجْمَعُ عِلْمَ النَّاسِ إِلَى عِلْمِهِ. قَالَ: فَأَيُّ عِبَادِكَ أَغْرِى؟ قَالَ: الَّذِي إِذَا قَدِرَ، غَرَّ. قَالَ: فَأَيُّ عِبَادِكَ أَغْنَى؟ قَالَ: الَّذِي يَرْضَى بِمَا يُؤْتَى. قَالَ: فَأَيُّ عِبَادِكَ أَفَقَرُ؟ قَالَ: صَاحِبُ مَنْقُوشٍ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لِمَنِ الْغَنَى عَنْ ظَهَرٍ، إِنَّمَا الْغَنَى عَنِ النَّفْسِ. وَإِذَا أَرَادَ اللَّهُ بِعَدْلٍ خَيْرًا، جَعَلَ غِنَاءً فِي نَفْسِهِ وَثُقَّاهُ فِي قُلُوبِهِ، وَإِذَا أَرَادَ اللَّهُ بِعَدْلٍ شَرًّا جَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ.

Abu Hurayrah (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآلله عنه) asked his Lord about six qualities which he thought he alone possessed and Musa (عليه السلام) did not like the seventh quality. Musa asked, '**O my Lord! Who is the most pious of Your servants?**' He said, '**The one who always remembers Me and does not forget Me.**' Musa (عليه السلام) asked, 'Who is the most guided of Your servants?' He said, 'The one who follows the (divine) guidance.' Musa asked, 'Who is the most just of Your servants?' He said, 'The one who decides for the people in the same manner as he decides for himself.' Musa (عليه السلام) asked, 'Who is the greatest scholar of Your servants?' He said, 'He who is not contented with (his own) knowledge, and seeks knowledge from others in addition to his own knowledge.' Musa (عليه السلام) asked, 'Who is the most honourable of Your servants?' He said, 'The one who forgives when he is dominant.' Musa (عليه السلام) asked, 'Who is the wealthiest of Your servants?' He said, 'The one who is satisfied with what is given to him.' Musa (عليه السلام) asked, 'Who is the poorest of Your servants?' He said, 'The one who has little satisfaction.'" The Messenger of Allah (صلى الله عليه وآلله وسلم) said, "Riches do not come from abundance of goods but true riches are a contended heart. When Allah (SWT) intends good of a servant, He instills contentment into his heart and fills it with His fear. When Allah (SWT) wants to punish someone for his evil, He places poverty before him (i.e. he finds himself poor whereas he is not)."

Reference

- Ibn Hibban, as-Sahih (14:101#6217)
- Haythami, Mawarid-uz-zaman (p. 50#86)

Hadith #113

Dua of Dhakireen is always accepted

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: ثَلَاثَةٌ لَا يَرُدُّ اللَّهُ دُعَاءَهُمْ: الْذَّاكِرُ اللَّهَ كَثِيرًا وَدَعْوَةُ الْمَظْلُومِ وَالْإِمَامُ الْمُقْسِطُ.

Abu Hurayrah (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وآلها وسلم) said, "**Allah (SWT) does not reject supplication of three kinds of people: the one who remembers Allah greatly (SWT), the oppressed and a just ruler.**"

Reference

- Bayhaqi, Shuab-ul-iman (1:419#588)
- Bayhaqi, Shuab-ul-iman (6:11#7358)
- Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:390#1045)

Hadith #114

عَنْ أَبِي أُمَّامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: مَنْ أَوَى إِلَى فِرَاشِهِ طَاهِرًا يَذْكُرُ اللَّهَ حَتَّى يُدْرِكَهُ النُّعَاسُ لَمْ يَنْقُلْ بَسَاعَةً مِنَ اللَّيْلِ يَسْأَلُ اللَّهَ شَيْئًا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أُعْطَاهُ إِبَاهُ.

Abu Umāmah Bahili (رضي الله عنه) narrates, "I heard the Messenger of Allah (صلى الله عليه وآلها وسلم) say: '**He who goes to bed pure and lies on bed remembering Allah until he dozes**, there is no moment of the night when he rises and begs from Allah the good of this world and of the Hereafter and He does not grant him.'"

Reference

- Tirmidhi, al-Jami-us-sahih (5:540#3526)
- Tabarani, al-Mujam-ul-kabir (8:125#7568)
- Mundhiri, at-Targhib wat-tarhib (1:231#880)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:451)
- Mubarakpuri, Tuhfat-ul-ahwadhi (9:360#102)

Hadith #115

عَنْ مُعَاذٍ رضيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: مَنْ أَوْى إِلَى فِرَاشِهِ طَاهِرًا يَذْكُرُ اللهَ تَعَالَى حَتَّى تَغْلِبَهُ عَيْنَاهُ فَتَعَارَ مِنَ الَّذِينَ لَمْ يَسْأَلْ اللهَ تَعَالَى خَيْرًا مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أُعْطَاهُ.

Muādh (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) narrates that the Holy Prophet (رضي الله عنه) said, **“Whoever goes to his bed pure, remembering Allah until he feels drowsy, yet he spends the night awake, there is no good worldly or of Hereafter which he begs but is not granted.”**

Reference

- Nasai, as-Sunan-ul-kubra (6:201#10641)
- Nasai, Amal-ul-yawm wal-laylah (1:469#805)

Hadith #116

عَنْ أَبِي أَمَامَةَ رضيَ اللهُ عَنْهُ قَالَ: مَنْ بَاتَ ذَاكِرًا طَاهِرًا لَمْ تَعَارَ مِنَ الَّذِينَ لَمْ يَسْأَلْ اللهَ حَاجَةً لِلْدُنْيَا وَالْآخِرَةِ إِلَّا أُعْطَاهُ.

Abu Umāmah (رضي الله عنه) said: **“He who stays awake at night in purity remembering Allah, whatever need of this world and of the Hereafter he begs is granted by Allah.”**

Reference

► Ibn Abi Shaybah, al-Musannaf (1:111#1265)

Hadith #117

عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا مِنْ رَجُلٍ نَّامَ طَاهِرًا عَلَى ذِكْرِ فَتَعَارَ مِنَ اللَّيْلِ يَسْأَلُ خَيْرَ الدُّنْيَا وَالْآخِرَةِ إِلَّا أُعْطَاهُ.

Abu Umāmah (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) said, **“Anyone who falls asleep in a state of purity remembering Allah, then wakes up during the night and asks (Allah) for any good of this world and the next, that is granted to him.”**

Reference

► Ruyani, al-Musnad (2:302#1249)

Hadith #118

عَنْ عَمْرِو بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا مِنْ رَجُلٍ نَّامَ طَاهِرًا عَلَى ذِكْرِ فَتَعَارَ مِنَ اللَّيْلِ يَدْعُو اللَّهَ حَيْثُمَا إِلَّا أُعْطَاهُ.

Amr ibn Abasah (رضي الله عنه) narrates that the Holy Prophet (رضي الله عنه) said, **“He who goes to sleep pure and remembering Allah then wakes up during the night, Allah will grant him whatever he begs.”**

Reference

► Bukhari, al-Kuna (p. 47#409)

Hadith #119

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ شَغَلَهُ ذِكْرِي عَنْ مَسَالِتِي، أَعْطَيْتُهُ أَفْضَلَ مَا أُعْطَى السَّائِلِينَ.

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (رضي الله عنه) narrates from the Holy Prophet (رضي الله عنه) , "Allah (SWT) says, **'Whoever was not able to beg from Me anything because he was busy remembering Me, I will give him more and better than what is bestowed upon those who beg.'**"

Reference

- Bukhari, at-Tarikh-ul-kabir (2:115#1879)
- Bukhari, Khalq afal al-ibad (p. 109)
- Hakeem Tirmidhi, Nawadir-ul-usul fi ahadith ar-rasul (3:64)
- Bayhaqi, Shuab-ul-iman (1:413#572)
- Bayhaqi, Shuab-ul-iman (3:467#4080)
- Bayhaqi, Fadhlail-ul-awqat (p. 373)
- Ibn Abd-ul-Barr, at-Tamhid (6:45,46)
- Ibn Qaysarani, Tadhkيرat-ul-huffaz (3:996#926)
- Mizzi, Tahdhib-ul-kamal (4:248#767)
- Mizzi, Tahdhib-ul-kamal (13:196#2884)

Hadith #120

عَنْ مَالِكِ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ شَعَّلَهُ ذِكْرِي عَنْ مَسْأَلَتِي أَعْطَيْتُهُ فَوْقَ مَا أَعْطَيْتُ السَّائِلِينَ.

Mālik ibn Hārith (رضي الله عنه) says, "Allah (SWT) says, **'He who is too busy remembering Me to beg from Me, I give him much more than what I give to those who beg.'**"

Reference

- Ibn Abi Shaybah, al-Musannaf (6:34#29271)
- Ibn Abi Shaybah narrated in al-Musannaf (6:34#29273) as a marfu hadith through Amr ibn Murrah as well.
- Qadai, Musnad-ush-shihab (2:326#889)
- Bayhaqi, Fadhlail-ul-awqat (p. 370)

Hadith #121

عَنْ جَابِرٍ بْنِ عَنْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَرْوِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ: قَالَ عَزَّوَجَلَ: مَنْ شَغَلَهُ ذِكْرِي عَنْ مَسْأَلَتِي أَعْطَيْتُهُ أَفْضَلَ مَا أَعْطَيْتُ السَّائِلِينَ.

Jabir ibn Abdullah (رضي الله عنهما) narrates that the Holy Prophet (صلى الله عليه وآلها وسلما) narrates from his Lord, **“He who is unable to beg from Me for being engaged in My remembrance, I will confer on him better than what I grant to those who beg.”**

Reference

- Qadai, Musnad-ush-shihab (1:340#584)
- Bayhaqi, Shuab-ul-iman (1:413,414#573)
- Bayhaqi narrated it in Fadhlail-ul-awqat (p. 370) through Malik ibn Huwayrith.
- Ibn Taymiyyah narrated in Daqaiq-ut-tafsir (2:362) through Malik ibn Huwayrith.

Hadith #122

عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: قَالَ اللَّهُ عَزَّوَجَلَ: مَنْ شَغَلَهُ ذِكْرِي عَنْ مَسْأَلَتِي أَعْطَيْتُهُ قَبْلَ أَنْ يَسْأَلَنِي.

صلى الله عليه وآله (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآله وسلام) said, "**Allah (SWT) says, 'He who fails to find chance to beg from Me owing to being engaged in My remembrance, I grant him before he supplicates Me.'**"

Reference

- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (7:313)
- Daylami, al-Firdaws bima thur al-khitab (3:168#4446)
- Suyuti said in ad-Durr-ul-manthur fit-tafsir bil mathur (6:418) Ibn Mardawiyah and Abu Nuaym narrated this tradition through Hudhayfah and Abu Nuaym also related it through Hudhayfah.

Hadith #123

Paradise is reward for those who do Dhikr in assembly together

عَنْ بْنِ عَمْرٍو رضي الله عنهمَا قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَا غَنِيمَةُ مَجَالِسِ الذِّكْرِ؟ قَالَ: غَنِيمَةُ مَجَالِسِ الذِّكْرِ الْجَنَّةُ.

Abdullah ibn Amr (رضي الله عنهمَا) narrates, "I asked: 'O Messenger of Allah (صلى الله عليه وآله وسلام)! **What is the reward for remembrance assemblies?**' He said, '**The reward for remembrance assemblies is Paradise.**'"

Reference

- Ahmad ibn Hambal, al-Musnad (2:190#6777)
- Ahmad ibn Hambal, al-Musnad (2:177#6651)
- Tabarani, Musnad-ush-shamiyyin (2:273#1325)
- Mundhiri, at-Targhib wat-tarhib (2:261#2324)
- Haythami, Majma-uz-zawaid (10:78)

- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (1:367)

Hadith #124

عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: لَيَذْكُرَنَّ اللَّهَ قَوْمٌ فِي الدُّنْيَا عَلَى الْقُرْبَىِ الْمُمَهَّدَةِ، يُدْخِلُهُمُ الدَّرَجَاتِ الْعُلَىِ.

Abu Saeed Khudri (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عنه) said, “**Some people in this world will remember Allah (SWT) on their beds. He will admit them to higher ranks (of Paradise).**”

Reference

- Ibn Hibban, as-Sahih (2:124#398)
- Abu Yala, al-Musnad (2:359#1110)
- Abu Yala, al-Musnad (2:527#1391)
- Mundhiri, at-Targhib wat-tarhib (2:256#2302)
- Haythami, Mawarid-uz-zaman (p. 576#2319)
- Haythami, Majma-uz-zawaid (10:78)

Hadith #125

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ الَّذِينَ لَا تَرَانَ أَسْتَثْنُهُمْ رَطْبَةً مِنْ ذِكْرِ اللَّهِ يَدْخُلُونَ الْجَنَّةَ وَهُمْ يَضْحَكُونَ.

Narrated from Abu Darda (رضي الله عنه) , he said, “**Indeed, the people whose tongues are always busy in remembrance of Allah will enter Paradise laughing smingly.**”

Reference

- Ibn Abi Shaybah, al-Musannaf (7:111#34587)
- Ibn Abi Shaybah, al-Musannaf (7:170#35052)
- Ibn Mubarak, az-Zuhd (1:397#1136)
- Ibn Abi Asim, Kitab-uz-Zuhd (1:136)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:445)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (1:219)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (5:133)
- Ibn Jawzi, Sifat-us-safwah (1:639)
- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (1:366)

Hadith #126

Assemblies of Dhikr are Gardens of Paradise on earth

قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: حَرَجَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَوْلًا: يَا أَيُّهَا النَّاسُ، إِنَّ اللَّهَ سَرَّاً يَا مِنَ الْمَلَائِكَةِ تَحْلُّ وَتَقْفَ عَلَى مَجَالِسِ الذِّكْرِ فِي الْأَرْضِ. فَأَرْتَنُّعُوا فِي رِيَاضِ الْجَنَّةِ. قَالُوا: وَأَيْنَ رِيَاضُ الْجَنَّةِ؟ قَالَ: مَجَالِسُ الذِّكْرِ. فَاغْدُوا وَرُوحُوا فِي ذِكْرِ اللَّهِ وَذِكْرِ رُوْحِهِ وَذِكْرِ الْمَلَائِكَةِ مَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ مَنْرِئَ اللَّهِ عِنْدَهُ فَلْيَنْظُرْ كَيْفَ مَنْرِئَ اللَّهِ عِنْدَهُ، فَإِنَّ اللَّهَ يُنْزِلُ الْعَبْدَ مِنْهُ حَيْثُ أَنْرَلَهُ مِنْ نَفْسِهِ.

Jabir ibn Abdullah (رضي الله عنهما) narrates, "The Holy Prophet (صلى الله عليه وآلها عنهما) came to us and said: '**O people, there are armies of Allah's angels who come to dhikr sessions on earth and stay there. So eat wholeheartedly from the gardens of Paradise.**' The Companions submitted, 'Where are the gardens of Paradise?' **He replied, 'Dhikr sessions. So remember Allah (SWT) morning and evening and continually remind yourselves of Him.** Whoever wants to know his own status and station in the sight of Allah (SWT) should see what he deems of Allah (SWT), because Allah (SWT) ranks a person as he believes Him in his heart.'"

Reference

- Hakim said in al-Mustadrak (1:671,672#1820) the chain of narrators of the tradition is sahih (sound).
- Abu Yala, al-Musnad (3:390#1865)
- Abu Yala, al-Musnad (4:106#2138)
- Abd ibn Humayd, al-Musnad (p. 333#1107)
- Hakeem Tirmidhi, Nawadir-ul-usul fi ahadith ar-rasul (2:126)
- Tabarani gave a brief version of the narration in al-Mujam-ul-awsat (3:67#2501).
- Bayhaqi, Shuab-ul-iman (1:398#528)
- Mundhiri said in at-Targhib wat-tarhib (2:261#2325) Ibn Abi Dunya, Abu Yala, Bazzar, Tabarani, Hakim and Bayhaqi related the tradition and Hakim declared its transmitters sahih (sound).
- Haythami, Majma-uz-zawaaid (10:77)
- Dhahabi, Mizan-ul-itidal fi naqd ar-rijal (5:253)

Hadith #127

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا. قَالَ: وَمَا رِيَاضُ الْجَنَّةِ؟ قَالَ: حَلَقَ الدِّكْرِ.

Anas ibn Malik (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “**When you pass the gardens of Paradise, eat heartily.”** **He asked, “What are the gardens of Paradise?” The Holy Prophet (صلى الله عليه وسلم) answered, “The circles of remembrance.”**

Reference

- Tirmidhi, as-Sunan (5:532#3510)

- Ahmad ibn Hambal, al-Musnad (3:150#12545)
- Abu Yala, al-Musnad (6:155#3432)
- Bayhaqi, Shuab-ul-iman (1:398#529)
- Mundhiri, at-Targhib wat-tarhib (2:262#2329)
- Haythami, Majma-uz-zawaaid (1:126)

Hadith #128

عن الأَسْوَدِ بْنِ هَلَالٍ الْمَخَارِبِيِّ قَالَ: قَالَ لِي مُعَاذٌ رَضِيَ اللَّهُ عَنْهُ: اجْلِسْ بِنَا نُؤْمِنُ سَاعَةً يَعْنِي نَذْكُرُ اللَّهَ.

Aswad ibn Halal Mahārbi narrates, “Muādh said to me, ‘Sit with us so that we may believe for a moment, i.e. we remember Allah (SWT).’”

Reference

- Ibn Abi Shaybah, al-Musannaf (6:164#30363)
- Ibn Abi Shaybah, al-Musannaf (7:126#34698)
- Abdullah ibn Ahmad, as-Sunnah (1:379#823)
- Asqalani, Fath-ul-bari (1:48)
- Asqalani, Taghliq at-taliq (2:21)

Hadith #129

عَنْ أَبْنِ سَابِطٍ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ رَضِيَ اللَّهُ عَنْهُ يَأْخُذُ بِيَدِ النَّفَرِ مِنْ أَصْحَابِهِ فَيَقُولُ: تَعَالَوْا نُؤْمِنُ سَاعَةً، تَعَالَوْا فَلَذْكُرُ اللَّهَ وَنَزِدُهُ إِيمَانًا، تَعَالَوْا فَلَذْكُرَهُ بِطَاعَتِهِ لَعَلَّهُ يَذْكُرُنَا بِمَغْفِرَتِهِ.

Ibn Sābit narrates that Abdullah ibn Rawahah (رضي الله عنه) would take some of his companions by their hands and say, “**Come, let us believe for a moment; come, let us remember Allah (SWT) and enhance our (state**

of) faith. Come, let us remember Him in (a state of) obedience; may He remember us with the glory of His forgiveness.

► Ibn Abi Shaybah, al-Musannaf (6:170#30426)

Hadith #130

HOUSE WHERE DHIKR IS DONE SHINES AS NOOR FOR THOSE IN HEAVENS

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ أَهْلَ السَّمَاءِ لَيَرَوْنَ بَيْوَتَ أَهْلِ الذِّكْرِ تُضِيءُ لَهُمْ كَمَا تُضِيءُ الْكَوَافِكَ لِأَهْلِ الْأَرْضِ.

Abu Hurayrah (رضي الله عنه) narrates, “**Indeed, those in heavens see the houses of Allah’s rememberers shining as stars shine in the sky for those on earth.**”

Reference

- Ibn Abi Shaybah, al-Musannaf (7:170#35055)
- Ibn Hayyan, Tabaqat-ul-muhaddisin bi Asbahan (4:282#668)
- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (1:367)

Hadith #131

عَنْ سَابِطٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ الْبَيْتَ الَّذِي يُذْكَرُ اللَّهُ فِيهِ لَيُضِيءَ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ النُّجُومُ لِأَهْلِ الْأَرْضِ.

Sābit (صلى الله عليه وآلها وسلم) (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وآلها وسلم) said, “**Indeed, the house where Allah (SWT) is remembered shines to those in heavens as stars shine to those on earth.**”

Reference

- Ibn Hajar, al-Isabah fi tamyiz as-sahabah (3:3)

- Manawi, Fayd-ul-qadir (2:325)

Hadith #132

Dhakireen will be blessed on day of judgement

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: سَيَعْلَمُ أَهْلُ الْجَمِيعِ الْيَوْمَ مَنْ أَهْلُ الْكَرَمِ. فَقَيْلَ: مَنْ أَهْلُ الْكَرَمِ، يَا رَسُولَ اللَّهِ؟ قَالَ: أَهْلُ مَجَالِسِ الذِّكْرِ فِي الْمَسَاجِدِ.

Abu Saeed (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) said, "Allah (SWT) says, 'The people assembling on the Day of Resurrection will come to know who the generous people are.' The Holy Prophet (صلى الله عليه وآلہ وسلم) was asked, "**Who are the generous people, O Messenger of Allah ?**" (صلى الله عليه وآلہ وسلم) He replied, "**Those who hold remembrance sessions in mosques.**"

Reference

- Ibn Hibban, as-Sahih (3:98#816)
- Ahmad ibn Hambal, al-Musnad (3:68#11670)
- Ahmad ibn Hambal, al-Musnad (3:76#11740)
- Abu Yala, al-Musnad (2:313#1046)
- Bayhaqi, Shuab-ul-iman (1:401#535)
- Daylami, al-Firdaws bima thur al-khitab (5:253#8104)
- Mundhiri, at-Targhib wat-tarhib (2:259#2318)
- Haythami, Majma-uz-zawa'id (10:76)
- Haythami, Mawarid-uz-zaman (1:576#2320)

Hadith #133

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: لَيَذَكَّرَنَّ اللَّهُ قَوْمٌ فِي الدُّنْيَا عَلَى الْقَرْشِ الْمُمَهَّدَةِ، يُدْخِلُهُمُ الدَّرَجَاتِ الْعُلَى.

Abu Saeed Khudri (رضي الله عنه) narrates that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, **“Some people, in this world, will remember Allah (SWT) on their beds. Allah will admit them to lofty and superior ranks.”**

Reference

- Ibn Hibban, as-Sahih (2:124#398)
- Abu Yala, al-Musnad (2:359#1110)
- Abu Yala, al-Musnad (2:527#1391)
- Mundhiri, at-Targhib wat-tarhib (2:256#2302)
- Haythami, Mawarid-uz-zaman (p. 576#2319)
- Haythami, Majma-uz-zawaid (10:78)

Hadith #134

عَنْ عَقْبَةَ بْنِ عَامِرِ الْجُهْنَيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: يُجْمِعُ النَّاسُ فِي صَعِيدٍ وَاحِدٍ يَنْقُذُهُمُ الْبَصَرُ وَيُسْمِعُهُمُ الدَّاعِي. فَيَنَادِي مُنَادِي: سَيَعْلَمُ أَهْلُ الْجَمْعِ لِمَنِ الْكَرْمُ الْيَوْمَ، ثَلَاثَ مَرَاتٍ، ثُمَّ يَقُولُ: أَيْنَ الَّذِينَ كَانُوا (تَنَجَّاقُ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ؟) ثُمَّ يَقُولُ: أَيْنَ الَّذِينَ كَانُوا (لَا تُهِمُّهُمْ تِجَارَةٌ وَلَا يَبْعِثُ عَنْ ذِكْرِ اللَّهِ) إِلَى آخِرِ الْآيَةِ، ثُمَّ يَنَادِي مُنَادِي: سَيَعْلَمُ الْجَمْعُ لِمَنِ الْكَرْمُ الْيَوْمَ. ثُمَّ يَقُولُ: أَيْنَ الْحَمَادُونَ الَّذِينَ كَانُوا يَحْمَدُونَ رَبَّهُمْ؟

Uqbah ibn Amir Juhani (رضي الله عنه) narrates that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, “On the Day of Judgement the entire mankind will be assembled on a high place where every eye will be able to see them and a caller will make them listen. An announcer will then announce three times, ‘The people of the Great Gathering will know today as to who are the generous and bountiful people.’ **‘Then he will say, ‘Where are they who used to keep away from their beds (at night)?’ Then he will announce, ‘Where are they... (whom) neither business nor sale could divert from remembrance of Allah?’** Then the caller will announce, ‘The Great Gathering will learn today who the generous are today.’ Then he will say, ‘Where are they who praise their Lord greatly?’”

Reference

► Hakim, al-Mustadrak (2:433#3508)

► Bayhaqi, Shuab-ul-iman (3:170#3246)

Hadith #135

عَنْ أَسْمَاءَ بْنِتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يَبْعَثُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ مُنَادِيًّا بِنَادِي: سَيَعْلَمُ أَهْلُ الْجَمْعِ الْيَوْمَ مَنْ أُولَئِكَ بِالْكَرَمِ. أَيْنَ الَّذِينَ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا يَبْعَثُ عَنْ ذِكْرِ اللَّهِ؟ فَيَقُولُونَ فَيَدْخُلُونَ الْجَنَّةَ ثُمَّ يَرْجِعُ الْمُنَادِي فَيَقُولُ: سَيَعْلَمُ أَهْلُ الْجَمْعِ مَنْ أُولَئِكَ بِالْكَرَمِ. أَيْنَ الَّذِينَ شَتَّجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ؟ فَيَدْخُلُونَ الْجَنَّةَ ثُمَّ يَرْجِعُ الْمُنَادِي فَيَقُولُ: سَيَعْلَمُ أَهْلُ الْجَمْعِ مَنْ أُولَئِكَ بِالْكَرَمِ. فَيَقُولُ: أَيْنَ الْحَمَادُونَ اللَّهَ عَلَى كُلِّ شَيْءٍ؟ وَهُمْ أَكْثَرُ مِنَ الصِّنْفَيْنِ الْأَوَّلَيْنِ فَيَدْخُلُونَ الْجَنَّةَ.

Asma (ل) bint Yazid narrates that the Messenger of Allah (صلى الله عليه وآلها وسلم) said, "On the Day of Resurrection Allah (SWT) will post an announcer who will say, **'Those present on the Day of Great Gathering will soon know who are the people of bounty and generosity. Where are they ... (whom) neither business nor sale could divert from remembrance of Allah...?'** So, they will stand up and enter Paradise. The announcer will then come back and say, 'Those present on the Day of Great Gathering will soon know who the people of generosity are. Where are they whose sides would not touch their beds?' They will then enter Paradise. The announcer will then return and announce again, 'Those present on the Day of Great Gathering will soon come to know which people will earn generosity.' Then he will say, 'Where are they who praised Allah (SWT) greatly under all circumstances?' They will be greater in number than the people of first two categories and will enter Paradise."

Reference

► Abd ibn Humayd, al-Musnad (1:457)

Hadith #136

Those who do Dhikr in assemblies , there Sins are changed into pious acts

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: مَا مِنْ قَوْمٍ اجْتَمَعُوا بِذِكْرِ رَبِّهِمْ إِلَّا وَجَهَهُ إِلَّا نَادَاهُمْ مُنَادِي مِنْ السَّمَاءِ أَنْ قُوْمُوا مَغْفُورًا لَكُمْ، قَدْ بُدِّلَتْ سَيِّئَاتُكُمْ حَسَنَاتٍ.

صلى الله عليه (رضى الله عنه) Anas ibn Malik (رضى الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآله وسلم) said, "**Whenever people assemble together to remember Allah (SWT) just seeking His pleasure, a caller calls from heaven, 'Stand up! You have been forgiven. Your sins have been changed into pious acts.'**"

Reference

- Ahmad ibn Hambal, al-Musnad (3:142#12476)
- Abu Yala, al-Musnad (7:167#4141)
- Bayhaqi related it in Shuab-ul-iman (1:401#534) through Abd ibn Mughaffal.
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (3:108)
- Maqdsi, al-Ahadith-ul-mukhtarah (7:235#2677)
- Mundhiri, at-Targhib wat-tarhib (2:260#2320)
- Haythami, Majma-uz-zawaaid (10:76)

Hadith #137

عَنْ سُهْيَلِ بْنِ حَنْظَلَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا جَلَسَ قَوْمٌ مَجْلِسًا يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ فِيهِ، فَيَقُولُونَ حَتَّىٰ يُقَالَ لَهُمْ: قُوْمُوا! قَدْ غَفَرَ اللَّهُ لَكُمْ ذُنُوبَكُمْ، وَبُدَّلَتْ سِيَّئَاتُكُمْ حَسَنَاتٍ.

Suhayl ibn Hanzalah (رضى الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآله وسلم) said, "**When some people sit together to remember Allah (SWT), it is said to them, 'Stand up! Indeed, Allah has forgiven your sins for you, and your evil deeds have been changed into pious ones.'**"

Reference

- Tabarani, al-Mujam-ul-kabir (2:212#6039)

- Bayhaqi, Shuab-ul-iman (1:454#695)
- Mundhiri, at-Targhib wat-tarhib (2:260#2321)
- Haythami, Majma-uz-zawaaid (10:76)

Hadith #138

Do dhikr of Allah at time of death

عَنْ عَبْدِ اللَّهِ بْنِ بُشَّرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ، فَلَا يَخْرُجُنِي
 بِشَيْءٍ أَتَشَبَّهُ بِهِ. قَالَ: لَا يَرَأُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ.

Abdullah ibn Busr (رضي الله عنه) narrates that a man said, "O Messenger of Allah (صلى الله عليه وآلها وسلم), the religious duties of Islam are too many for me, so tell me something to which I may cling." **He said, "Your tongue should never be free from remembrance of Allah (SWT)."**

Reference

- Tirmidhi, al-Jami-us-sahih (5:458#3375)
- Ibn Majah, as-Sunan (2:1246#3793)
- Ahmad ibn Hambal, al-Musnad (4:190)
- Ibn Hibban, as-Sahih (3:96#814)
- Ibn Abi Shaybah, al-Musannaf (7:170#35053)
- Hakim, al-Mustadrak (1:672#1822)
- Tabarani, al-Mujam-ul-awsat (2:119#1441)
- Bayhaqi, as-Sunan-ul-kubra (3:371#6318)

- Maqdsi, al-Ahadith-ul-mukhtarah (9:84,85#68)
- Mundhiri, at-Targhib wat-tarhib (2:253#2290)

Hadith #139

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: أَنْ تَمُوتَ وَلِسَانُكَ رَطْبٌ مِّنْ ذِكْرِ اللَّهِ.

Muādh ibn Jabal (رضي الله عنه) narrates, "I asked the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), 'Which action is most liked by Allah (SWT)?' He said, 'Your tongue should be busy remembering Allah (SWT) when you die.'"

Reference

- Ibn Hibban, as-Sahih (3:99#818)
- Bukhari, Khalq afal al-ibad (p. 72)
- Tabarani, Musnad-us-shamiyyin (1:122#191)
- Tabarani, al-Mujam-ul-kabir (20:93#181)
- Tabarani, al-Mujam-ul-kabir (20:107#212)
- Bayhaqi, Shuab-ul-iman (1:393#516)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:364)
- Mundhiri, at-Targhib wat-tarhib (2:253#2291)
- Haythami, Mawarid-uz-zaman (p. 576#2318)
- Haythami, Majma-uz-zawa'id (10:74)

Hadith #140

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ الَّذِينَ لَا تَرَأَوْهُ الْسَّيْئُمْ رَطْبَةً مِنْ ذِكْرِ اللَّهِ يَدْخُلُونَ الْجَنَّةَ وَهُمْ يَضْحَكُونَ.

Abu Darda (رضي الله عنه) narrates that the Holy Prophet said, "**Indeed, the people whose tongues are always busy remembering Allah will enter Paradise laughing smilingly.**"

Reference

- Ibn Abi Shaybah, al-Musannaf (7:111#34587)
- Ibn Abi Shaybah, al-Musannaf (7:170#35052)
- Ibn Mubarak, az-Zuhd (1:397#1136)
- Ibn Abi Asim, Kitab-uz-Zuhd (1:136)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:445)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (1:219)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (5:133)
- Ibn Jawzi, Sifat-us-safwah (1:639)
- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (1:366)

Hadith #141

عَنْ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: أَنْ تَمُوتَ يَوْمَ تَمُوتُ وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ تَعَالَى.

Hasan (صلى الله عليه وآلها وسلم) was narrates that the Holy Prophet (رضي الله عنه) asked, "**Which is the best action?" The Holy Prophet said, "The day you die your tongue should be busy remembering Allah (SWT)."**"

Reference

- Ibn Mubarak, az-Zuhd (1:401)

Hadith #142

عَنْ أَبِي الْمُخَارقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَرْرُثُ أَبِيلَةَ أَسْنِرِيِّيِّيْ بِيْ
بِرَجُلٍ مُعَيَّنٍ فِي نُورِ الْعَرْشِ، فَقُلْتُ: مَنْ هَذَا، أَمْلَكَ؟ قَيْلَ: لَا. قُلْتُ: أَنَبِيِّ؟ قَيْلَ: لَا. قُلْتُ: مَنْ هُوَ؟ قَالَ: هَذَا رَجُلٌ
كَانَ لِسَانُهُ رَطْبًا مِنْ ذِكْرِ اللَّهِ وَقَلْبُهُ مَعْلَقٌ بِالْمَسَاجِدِ وَلَمْ يَسْتَسِبِّ وَالدِّينُهُ قَطُّ.

Abu Mukhāriq (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآلها وسلما) said, "The night I was taken up to heaven, **I passed a man who was wrapped in the Light of the Throne. I asked, 'Who is this? Is this an angel?'** 'No,' it was said. I asked, 'Is this a Prophet?' 'No,' was the answer. I said, 'Who is he then?' Somebody said, '**This is a man whose tongue was always fresh with remembrance of Allah (SWT), his heart remained attached to mosques and he never swore at his parents.**'"

Reference

- Ibn Rajab, Jami-ul-ulum wal-hikam (1:445)
- Ibn Abi Dunya, al-Awliya (1:38#95)
- Mundhiri, at-Targhib wat-tarhib (2:253#2292)

Hadith #143

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ الْمَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَالَ: يَا
رَسُولَ اللَّهِ، أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: طَوْبَى لِمَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُهُ . قَالَ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَفْضَلُ؟
قَالَ: أَنْ تُفَارِقَ الدُّنْيَا وَلِسَانُكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ عَزَّوَجَلَ.

Abdullah ibn Busr Māzini (رضي الله عنه) narrates that a desert Arab came to the Holy Prophet (صلى الله عليه وآلها وسلما) and said, "Messenger of Allah (صلى الله عليه وآلها وسلما), who are the best among people?" He said, "Blessed is he who lived long with pious deeds." He asked, "**O Messenger of Allah (صلى الله عليه وآلها وسلما), which is the best action?**" He replied, "**You should depart from this world in such a state of mind that your tongue remains ever-wet with the remembrance of Allah.**"

Reference

► Ibn Ja'd, al-Musnad (1:492#3431)

Hadith #144

عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ الْمَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيَّانِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقَالَ أَحَدُهُمَا: يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: طُوبَى لِمَنْ طَالَ عُمْرُهُ وَحَسُنَ عَمَلُهُ . قَالَ الْآخَرُ: أَيُّ الْعَمَلِ خَيْرٌ؟ قَالَ: أَنْ تُفَارِقَ الدُّنْيَا وَلِسَانَكَ رَطْبٌ مِنْ ذِكْرِ اللَّهِ عَزَّوَجَلَ . قَالَ: يَا رَسُولَ اللَّهِ! وَيَكْفِنِي؟ قَالَ: نَعَمْ، وَيَفْضُلُ عَنْكَ.

Abdullah ibn Busr Māzini (رضي الله عنه) narrates that two desert Arabs came to the Holy Prophet (صلى الله عليه وآل وسلم) . One of them asked, "**Who is best among people, O Messenger of Allah?**" He said, "Blessed is he who lives long with pious deeds." The other one submitted, "Which is the best deed?" The Holy Prophet (صلى الله عليه وآل وسلم) said, "**When you depart from this world your tongue should be busy remembering Allah.**" He asked, "Will it be enough for me, O Messenger of Allah?" He said, "Yes, it will be more than enough for you."

Reference

► Shaybani, al-Aahad wal-mathani (3:51)

Hadith #145

Land where Dhikr of Allah is done takes pride over other lands

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا مِنْ بُقْعَةٍ يُذْكُرُ اللَّهُ عَلَيْهَا بِصَلَاةٍ أُوْرِدِنَذْكُرُ إِلَّا اسْتَبَشَرَتْ بِذَلِكَ إِلَى مُنْتَهَاهَا مِنْ سَبْعِ أَرْضِينَ وَفَخَرَتْ عَلَى مَا حَوْلَهَا مِنَ الْبِقَاعِ . وَمَا مِنْ عَبْدٍ يَقُولُ بِقَلَةٍ مِنَ الْأَرْضِ يُرِيدُ الصَّلَاةَ إِلَّا تَرَخَرَقَتْ لَهُ الْأَرْضُ.

Anas ibn Mālik (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه) said, "**Every piece of land where Allah (SWT) is remembered rejoices to the innermost depths of the earth's nether regions and takes pride over the surrounding lands.** Whenever a servant (of Allah) stands on a piece of barren land and intends to offer ritual prayer, the earth feels proud of it."

Reference

► Abu Yala, al-Musnad (7:143#4110)

- Ibn Mubarak, az-Zuhd (1:115#339)
- Qazwini, at-Tadwin fi akhbar qazwin (4:16)
- Mundhiri, at-Targhib wat-tarhib (1:162#599)
- Haythami, Majma-uz-zawa'id (10:78,79)

Hadith #146

عَنْ أَبْنَىْ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا مِنْ بُقْعَةٍ يُذْكَرُ اللَّهُ فِيهَا بِصَلَاةٍ، إِلَّا فَخَرَثَ عَلَىٰ مَا حَوْلَهَا مِنَ الْبِقَاعِ، وَاسْتَبَشَرَتْ بِذِكْرِ اللَّهِ مُنْتَهَاهَا إِلَى سَبْعِ أَرْضِينَ.

Abdullah ibn Abbas (رضي الله عندهما) narrates that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, **“Any piece of land on which Allah is mentioned boasts over the surrounding pieces of land, and rejoices to the innermost depths of the earth’s nether regions because of remembrance of Allah.”**

Reference

- Tabarani, al-Mujam-ul-kabir (11:193#11470)

Hadith #147

عَنْ أَبْنَىْ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا مِنْ بُقْعَةٍ يُذْكَرُ اللَّهُ فِيهَا بِصَلَاةٍ إِلَّا فَخَرَثَ عَلَىٰ مَا حَوْلَهَا مِنَ الْبِقَاعِ، وَمَا مِنْ عَبْدٍ يَقُولُ بِفَلَاءٍ مِنَ الْأَرْضِ إِلَّا اسْتَبَشَرَتْ بِذِكْرِ اللَّهِ إِلَى مُنْتَهَاهَا إِلَى سَبْعِ أَرْضِينَ.

Abdullah ibn Abbas (رضي الله عندهما) narrates that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, **“Every piece of land on which Allah is remembered through ritual prayer, it boasts over the neighbouring pieces of land. When a servant of Allah stands on a barren piece of land to perform the ritual prayer, it rejoices because of remembrance of Allah up to the innermost depths of the earth’s nether regions.”**

Reference

► Haythami, Majma-uz-zawaaid (10:79)

Hadith #148

عَنْ أَنَسِ بْنِ مَالِكٍ رضيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا مِنْ بُقْعَةٍ يُذْكَرُ اسْمُ اللَّهِ عَلَيْهَا بِصَلَّاءٍ وَذِكْرٍ إِلَّا سُتُّرَفَ بِذِكْرِ اللَّهِ عَزَّوَجَلَ إِلَى مُنْتَهَاهَا مِنْ سَبْعِ أَرْضِينَ - وَإِلَّا فَخَرَثَ عَلَى مَا حَوْلَهَا مِنَ الْبِقَاعِ.

Anas ibn Mālik (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “**Any piece of land on which the ritual prayer and the remembrance of the name of Allah is performed is granted honour to the innermost depths of the earth’s nether regions on which it takes pride over other pieces of land.**”

Reference

► Ibn Hayyan, al-Azmah (5:1712,1713)

Hadith #149

عَنْ أَبْنِ مَسْعُودٍ رضيَ اللَّهُ عَنْهُمَا، قَالَ: إِنَّ الْجَبَلَ لِيَنْادِي الْجَبَلَ بِاسْمِهِ: أَيْ فُلَانُ، هَلْ مَرَّ بِكَ الْيَوْمَ أَحَدٌ ذَكَرَ اللَّهَ؟ فَإِذَا قَالَ: نَعَمْ، اسْتَبَشَّرَ.

Abdullah ibn Masūd (رضي الله عندهما) says, “A mountain calls out to another mountain by its name, ‘**Oh so and so, has anyone passed you today remembering Allah (SWT)?**’ So, when the mountain replies, ‘yes’, it (the calling mountain) rejoices.”

Reference

► Tabarani, al-Mujam-ul-kabir (9:103#8542)

► Bayhaqi, Shuab-ul-iman (1:402#538)

► Bayhaqi, Shuab-ul-iman (1:453#691)

► Abu Nuaym, Hilyat-ul-awliya wa tabaqatul-asfiya (4:242)

► Ibn Hayyan, al-Azmah (5:1717#11762)

- Haythami, Majma-uz-zawaaid (10:79)
- Ibn Kathir, Tafsir-ul-Quran al-azim (3:140)

Hadith #150

. قَالَ أَبُو الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ: اذْكُرُوا اللَّهَ عِنْدَ كُلِّ حَجِيرَةٍ وَشَجِيرَةٍ لَعَلَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ تَشْهُدُ لَكُمْ .

Abu Darda (رضي الله عنه) says, "**Remember Allah (SWT) near every stone and tree so that they bear testimony in your favour on the Day of Resurrection.**"

Reference

- Tabarani, Musnad-ush-shamiyyin (1:388#671)
- Ibn Hayyan, al-Azmah (5:1713)
- Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (2:18#1566)

Hadith #151

Dhakireen of Allah are best, seeing their face inspires one to Remember Allah

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: أَلَا أَنْتُمْ خَيْرُكُمْ؟ قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ. قَالَ: خَيْرُكُمُ الَّذِينَ إِذَا رَأُوا ذِكْرَ اللَّهِ عَزَّوَجَلَ.

Asma (ل) bint Yazid narrates that she heard the Messenger of Allah (صلى الله علية وآلها وسلم) saying, "Shall I not inform you of the best people among you?" The Companions said, "Of course, O Messenger of Allah (صلى الله علية وآلها وسلم)." He said, "**The best people among you are those that mere seeing them inspires you to remember Allah.**"

Reference

- Ibn Majah, as-Sunan (2:1379#4119)

Hadith #152

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: أَلَا أَخْبِرُكُمْ بِخَيْرِكُمْ؟ قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ. قَالَ: الَّذِينَ إِذَا رُءُوا ذَكَرَ اللَّهُ تَعَالَى.

Asma (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) bint Yazid narrates that the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "Shall I not tell you who the best among you are?" The Companions said, "Certainly, **O Messenger of Allah.**" He said, "**They are the ones whose glimpse alone makes you remember Allah.**"

Reference

- Ahmad ibn Hambal, al-Musnad (6:459#27640)
- Bukhari, al-Adab-ul-mufrad (1:119#323)
- Ibn Rahawayh, al-Musnad (p. 180,181#24)
- Abd ibn Humayd, al-Musnad (1:457#1580)
- Tabarani, al-Mujam-ul-kabir (22:167#424)
- Bayhaqi, Shuab-ul-iman (7:494#11108)
- Haythami, Majma-uz-zawa'id (8:93)
- Ibn Kathir, Tafsir-ul-Quran al-azim (4:405)

Hadith #153

عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَلْمٍ يَتَلَقَّ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: خَيَّرُ عِبَادِ اللَّهِ الَّذِينَ إِذَا رُءُوا ذَكَرَ اللَّهُ.

Shahr ibn Hawshab states that Abd-ur-Rahman ibn Ghanam (رضي الله عنه) narrated the following tradition of the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), "**The best servants of Allah are those that mere seeing them makes you remember Allah.**"

Reference

- Ahmad ibn Hambal, al-Musnad (4:227)

- Bazzar, al-Musnad (7:158#2719)
- Mundhiri, at-Targhib wat-tarhib (3:325#2476)
- Ibn Kathir, Tafsir-ul-Quran al-azim (4:405)

Hadith #154

عَنْ عُبَيْدَةَ بْنِ الصَّابِطِ رضي الله عنه أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ خَيَّارَ أُمَّتِي الَّذِينَ إِذَا رُءُوا ذَكَرُ اللهُ.

Ubādah ibn Sāmit (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عنه) said, **“Indeed, the best people of my ummah are those that when you see them you remember Allah.”**

Reference

- Bazzar, al-Musnad (7:158#2719)

Hadith #155

عَنْ عَبْدِ اللهِ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ مِنَ النَّاسِ مَفَاتِيحَ لِذِكْرِ اللهِ، إِذَا رُءُوا ذَكَرُ اللهُ.

Abdullah ibn Masūd (رضي الله عنهم) narrates that the Messenger of Allah (صلى الله عنه) said, **“Surely certain people are the keys to remembrance of Allah (SWT). The moment you see them you remember Allah (SWT).”**

Reference

- Tabarani, al-Mujam-ul-kabir (10:205#10476)
- Haythami, Majma-uz-zawa'id (10:78)
- Ibn Abi Dunya, al-Awliya (1:17#26)

- Bayhaqi, Shuab-ul-iman (1:455,456#699)
- Shaybani, al-Ilal wa marifah ar-rijal (3:171#4760)
- Tabari, Jami-ul-bayan fi tafsir al-Quran (11:131)
- Abu Zakariya, Tarikh Ibn Muin (3:414#2025)

Hadith #156

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّهُ قَالَ: خَيَّارُكُمُ الَّذِينَ إِذَا رُؤُوا ذُكِّرَ اللَّهُ بِهِمْ.

Abdullah ibn Umar (رضي الله عنهما) narrates that the Messenger of Allah (صلى الله عليه وآلها وسلم) said, "**The best of you are those that mere seeing them inspires remembrance of Allah.**"

Reference

- Bayhaqi, Shuab-ul-iman (5:297#6708)

Hadith #157

عَنْ عَمْرُو بْنِ الْحَمْقِ رضيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَا يُحِقُّ الْعَبْدُ حَقِيقَةَ الإِيمَانِ حَتَّى يَعْضَبِ لِلَّهِ وَيَرْضَى لِلَّهِ. فَإِذَا فَعَلَ ذَلِكَ فَقَدِ اسْتَحَقَ حَقِيقَةَ الإِيمَانِ. وَإِنَّ أَحَبَّنِي وَأَوْلَيَّنِي الَّذِينَ يُذْكَرُونَ بِذِكْرِي وَأَذْكُرُ بِذِكْرِهِمْ.

Amr ibn Hamiq (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآلها وسلم) said, "The servant (of Allah) cannot realise the reality of faith until he gets angry for Allah's sake and loves for Allah's sake. When he does that, he experiences the reality of faith. Indeed, **My beloved ones and My friends are those who are remembered when I am mentioned, and I am remembered when they are mentioned.**"

Reference

- Tabarani, al-Mujam-ul-awsat (1:203#651)

- Haythami, Majma-uz-zawaaid (1:58)
- Ahmad ibn Hambal, al-Musnad (3:430#15634)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:365)
- Ibn Ali Dunya, al-Awliya (1:15#19)
- Daylami, al-Firdaws bi-mathur al-khattab (5:152#7789)
- Mundhiri, at-Targhib wat-tarhib (4:14#4589)

Hadith #158

عَنْ سَعِيدِ بْنِ جُبَيْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُلْطَانُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنْ أَوْلَيَاءِ اللَّهِ، فَقَالَ: الَّذِينَ إِذَا رُءُوا ذَكَرَ اللَّهُ عَزَّوَجَلَ.

Saeed ibn Jubayr (رضي الله عنه) narrates that **the Messenger of Allah (صلى الله عنه)** was asked about the friends of Allah (SWT). He said, "They are those that the moment you see them you remember Allah."

Reference

- Tabari, Jami-ul-bayan fi tafsir al-Quran (11:131,132)
- Ibn Mubarak, az-Zuhd (1:72#217)
- Ibn Abi Dunya, al-Awliya (1:18#27)

Hadith #159

عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، مَنْ أَوْلَيَاءُ اللَّهِ؟ قَالَ: الَّذِينَ إِذَا رُءُوا ذَكَرَ اللَّهُ.

Abdullah ibn Abbas (رضي الله عنهم) narrates, "A man asked: 'O Messenger of Allah , who are the friends of Allah?' He replied: 'They are the people whose sight brings about Allah's remembrance.'"

Reference

- Haythami, Majma-uz-zawaaid (10:78)
- Ibn Mubarak, az-Zuhd (1:72#218)
- Hakeem Tirmidhi, Nawadir-ul-usul fi ahadith ar-rasul (4:80,86)
- Maqdsi, al-Ahadith-ul-mukhtarah (10:108,109#105,106)
- Husayni, al-Bayan wat-tarif (1:308#827)

Hadith #160

Taufeeq of doing Dhikr of Allah is greatest gift of Allah

عَنْ خَالِدِ بْنِ مَعْدَانَ رَضِيَ اللَّهُ عَنْهُ: قَالَ إِنَّ اللَّهَ يِتَصَدَّقُ كُلَّ يَوْمٍ بِصَدَقَةٍ. فَمَا تَصَدَّقَ عَلَى عَبْدٍ بِشَيْءٍ أَفْضَلَ مِنْ ذِكْرِهِ.

Khalid ibn Ma'dān (رضي الله عنه) said, "**Indeed, Allah (SWT) grants charity every day, but He never blesses His servant with anything superior to His own remembrance.**"

Reference

- Ibn Abi Shaybah, al-Musannaf (6:61#29481)
- Suyuti, ad-Durr-ul-manthur fit-tasfir bil-mathur (1:363)

Hadith #161

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: مَا مِنْ يَوْمٍ وَلَا لَيْلَةٍ وَلَا سَاعَةً إِلَّا وَلِلَّهِ عَزَّوَجَلَ فِيهَا صَدَقَةٌ يَمْنَعُ بِهَا عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ. وَمَا مَنَّ عَلَى عَبْدٍ بِمِثْلِ أَنْ يُلْهِمَهُ ذِكْرَهُ.

Abu Dharr (صلى الله عليه وآلها وسلم) narrates that the Holy Prophet (رضي الله عنه) said, "**Every moment of the day and night Allah (SWT) gives away charity to His servants. And Allah has not favoured any of His servants with charity superior to grant of ability to remember Allah.**"

Reference

- Bazzar, al-Musnad (9:336#3890)
- Shaybani, al-Aahad wal-Mathani (2:231#289)

Hadith #162

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ يَقُولُ: يَا ابْنَ آدَمَ، إِنَّكَ إِذَا ذَكَرْتَنِي شَكَرْتَنِي، وَإِذَا نَسِيْتَنِي كَفَرْتَنِي.

Abu Hurayrah (رضي الله عنه) narrates from the Holy Prophet (صلى الله عليه وآلها وسلم) that Allah (SWT) says, **“O son of Adam! When you remember Me, you are thankful to Me, and when you forget Me, you are ungrateful to Me.”**

Reference

- Tabarani, al-Mujam-ul-awsat (7:200#7265)
- Daylami, al-Firdaws bima thur al-khitab (3:181#4491)
- Mundhiri, at-Targhib wat-tarhib (2:258#2314)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4:338)
- Haythami, Majma-uz-zawaid (10:79)
- Manawi, Fayd-ul-qadir (4:480)

Hadith #163

worldly life is not useful except for Dhikr of Allah and those who do Dhikr are useful according to Allah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونُ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَّهُ وَعَالَمٌ أَوْ مُنَعِّلٌ.

Abu Hurayrah (رضي الله عنه) narrates, “I heard the Messenger of Allah (صلى الله عليه وآلها وسلم) saying, ‘Be warned! **Indeed this world and whatever it contains is redundant (and worth throwing away) except**

remembrance of Allah (SWT) and what contributes towards it and the teachers and the students.”

Reference

- Tirmidhi, al-Jami-us-sahih (4:561#2322)
- Ibn Majah, as-Sunan (2:1377#4112)
- Ahmad ibn Hambal, az-Zuhd (1:62)
- Hakeem Tirmidhi, Nawadir-ul-usul fi ahadith as-rasul (1:255)
- Hakeem Tirmidhi, Nawadir-ul-usul fi ahadith as-rasul (4:179)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:298)
- Bayhaqi, Shuab-ul-iman (2:265#1708)
- Daylami, al-Firdaws bima thur-il-khitab (2:231#3111)
- Mundhiri, at-Targhib wat-tarhib (1:54#117)
- Mundhiri, at-Targhib wat-tarhib (4:84#4900)

Hadith #164

عَنْ أَبْنَىْ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: الْدُّنْيَا مُلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا عَالَمٌ أَوْ مُتَعَلِّمٌ وَذَكْرُ اللَّهِ وَمَا وَالآتُ.

Abdullah ibn Masūd (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآلها وسلما) said, “**The world and everything in it is cursed except for a teacher, a student, remembrance of Allah and what assists in dhikr.**”

Reference

- Tabarani, al-Mujam-ul-awsat (4:236#4072)

► Tabarani, Musnad-ush-shamiyyin (1:107#163)

► Haythami, Majma-uz-zawaid (1:122)

Hadith #165

عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: الْدُّنْيَا مَلْعُونَةٌ مَّا فِيهَا إِلَّا ذَكْرُ اللَّهِ وَمَا أَدَى إِلَى ذَكْرِ اللَّهِ وَالْعَالَمُ وَالْمُتَعَلَّمُ فِي الْأَجْرِ سَوَاءٌ. وَسَائِرُ النَّاسِ هَمَّجٌ لَا خَيْرٌ فِيهِمْ.

Abu Darda (رضي الله عنه) said, "The world and whatever it contains is cursed (worth abstaining from) **except for remembrance of Allah (SWT)**, whatever **assists towards remembrance of Allah (SWT)**; and both a scholar and a student fall under the same category. The rest of the people (who are heedless of His remembrance) are mean; there is no good in them."

Reference

► Ibn Abi Asim, Kitab-uz-Zuhd (1:137)

► Ibn Mubarak, az-Zuhd (1:192#543)

► Bayhaqi, al-Mudkhil ila as-Sunan al-kubra (1:269#383)

► Qurtabi, al-Jami li-ahkam al-Quran (6:415)

Hadith #166

Doing Dhikr of Allah among neglectful is like a Lamp of Noor in the Dark

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ذَاكِرُ اللَّهِ فِي الْغَافِلِينَ كَالْمُقَاتِلِ عَنِ الْفَارِئِينَ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ كَالْمُصْبَاحِ فِي الْبَيْتِ الْمُظْلَمِ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ يُعَرَّفُهُ اللَّهُ مَقْعُدَهُ وَلَا يُعَذَّبُ بَعْدَهُ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ لَهُ مِنَ الْأَجْرِ بِعْدِ كُلِّ فَصْبِحٍ فِي السُّوقِ وَأَغْجَمِيٍّ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ يَنْتَهِ اللَّهُ نَظَرًا لَا يُعَذِّبُهُ اللَّهُ بَعْدَهَا أَبَدًا، وَذَاكِرُ اللَّهِ فِي السُّوقِ لَهُ بِكُلِّ شَعْرَةٍ ثُورٌ يَوْمَ الْقِيَامَةِ يُلْقَى اللَّهُ.

Abdullah ibn Umar (رضي الله عنهما) narrates that the Messenger of Allah (صلى الله عليه وآلله وسلم) said, "**The one who remembers Allah (SWT) among those who are negligent is like the one who goes on fighting after others have deserted.** The one **who remembers Allah (SWT) among the**

neglectful is like a lamp in a dark house. The one who remembers Allah (SWT) among the neglectful is shown his place in Paradise by Allah (SWT) during his lifetime and Allah (SWT) will not punish him after that. **The one who remembers Allah (SWT) among** those who are negligent is blessed with the reward equal to the number of human beings and animals. **Allah (SWT) looks at the one who remembers Allah (SWT) among** the neglectful in such a way that He will never punish him after that. **The one who remembers Allah (SWT) in the market place** will have light on every hair of his body on the Day of Resurrection.”

Reference

- Bayhaqi, Shuab-ul-iman (1:412#567)
- Mundhiri, at-Targhib wat-tarhib (2:337#2622)

Hadith #167

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ذَاكِرُ اللَّهِ فِي الْغَافِلِينَ بِمَنْزِلَةِ الصَّابِرِ فِي الْفَارِّينَ.

Abdullah ibn Masūd (رضي الله عنهم) narrates that the Messenger of Allah (صلى الله) (رضي الله عنهم) said, “**The one who remembers Allah (SWT) among the neglectful is like the steadfast one when others have fled (from the battlefield).**”

Reference

- Tabarani, al-Mujam-ul-awsat (1:90#271)
- Tabarani, al-Mujam-ul-kabir (10:16#9797)
- Mundhiri, at-Targhib wat-tarhib (2:338#2623)
- Daylami, al-Firdaws bima thur al-khitab (2:242#3139)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4:268)

- Manawi, Fayd-ul-qadir (3:558)

Hadith #168

عَنْ أَبِي مُوسَى رضيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَثْلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ رَبَّهُ مَثْلُ الْحَيِّ وَالْمَمِتِ.

Abu Musa (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) narrates that the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, **“He who remembers his Lord and he who does not do are like the living and the dead.”**

Reference

- Bukhari, as-Sahih (5:2353#6044)
- Mundhiri, at-Targhib wat-tarhib (2:256#2303)
- Asqalani, Fath-ul-bari (11:210#6044)

Hadith #169

عَنْ أَبِي مُوسَى رضيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: مَثْلُ الْبَيْتِ الَّذِي يُذْكُرُ اللَّهُ فِيهِ وَالْبَيْتِ الَّذِي لَا يُذْكُرُ اللَّهُ فِيهِ مَثْلُ الْحَيِّ وَالْمَمِتِ.

Abu Musa (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) narrates that the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, **“The house in which Allah (SWT) is remembered and the one in which Allah (SWT) is not remembered are like the living and the dead.”**

Reference

- Muslim, as-Sahih (1:539#779)
- Ibn Hibban, as-Sahih (3:135#854)
- Abu Yala, al-Musnad (13:291#7306)

- Ruyani, al-Musnad (1:317#473)
- Abu Nuaym, al-Musnad-ul-mustakhraj ala as-Sahih Muslim (2:372#1771)
- Daylami, al-Firdaw bima thur al-khitab (4:143#6442)
- Bayhaqi, Shuab-ul-iman (1:401#536)
- Mundhiri, at-Targhib wat-tarhib (1:170#635)
- Nawawi, Sharh Sahih Muslim (6:68)
- Mubarakpuri, Tuhfat-ul-ahwadhi (2:437)

Hadith #170

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ذَاكِرُ اللَّهِ فِي الْغَافِلِينَ مَثُلُّ
الَّذِي يَقَاتِلُ عَنِ الْفَارِينَ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ مَثُلُّ الشَّجَرَةِ الْخَضْرَاءِ فِي وَسْطِ الشَّجَرِ الَّذِي قُدِّثَتْ يَعْنِي
مِنَ الظَّرَبِ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ يُعَرَّفُهُ اللَّهُ مَقْعِدَهُ فِي الْجَنَّةِ.

Abdullah ibn Umar (رضي الله عندهما) narrates that the Messenger of Allah (صلى الله عليه وآله وسلم) said, **“The one who remembers Allah (SWT) among the neglectful is like the one who goes on fighting when others have deserted.** The one who remembers Allah (SWT) among those who are negligent is like a green tree among dry trees. And Allah shows the one who makes mention of Allah among the neglectful his resting place in Paradise.”

Reference

- Bayhaqi, Shuab-ul-iman (1:411#565)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (6:181)
- Daylami, al-Firdaws bima thur al-khitab (2:242#3140)
- Dhahabi, Mizan-ul-itidal (5:295#6317)

► Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:505#1346)

Hadith #171

عَنْ وَهْبِ بْنِ مُتَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لُقْمَانُ لِابْنِهِ: يَا بُنْيَ، إِنَّ مَثَلَ أَهْلِ الذِّكْرِ وَالْغَفَلَةِ كَمَثَلِ الثُّورِ وَالظُّلْمَةِ.

Wahb ibn Munabbih (رضي الله عنه) narrates that Luqman said to his son, "O my son! **The example of those who remember Allah (SWT) and those who are neglectful is that of light and darkness."**

Reference

► Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4:38)

Hadith #172

Jannah is guaranteed for Dhakireen

عَنْ عَمْرِ بْنِ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: فَلْتُ: يَا رَسُولَ اللَّهِ! فَهُلْ مِنْ دَعْوَةٍ أَقْرَبُ مِنْ أُخْرَى، أَوْ سَاعَةٍ؟ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: نَعَمْ، إِنَّ أَقْرَبَ مَا يَكُونُ الرَّبُّ مِنَ الْعَبْدِ جَوْفَ اللَّيْلِ الْآخِرِ. فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللَّهَ فِي تِلْكَ السَّاعَةِ، فَكُنْ.

Amr ibn Abasah (رضي الله عنه) narrates, "I submitted, 'O Messenger of Allah! صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Is there any prayer or any specific time which brings more closeness to Allah than any other prayer or time?' The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, '**Yes, indeed Allah (SWT) comes nearest to a servant in the last hours of the night. If you are able to be among those who remember Allah (SWT) at that hour, do so.**'"

Reference

► Ibn Khuzaymah, as-Sahih (2:182#1147)

► Hakim, al-Mustadrak (1:453#1162)

► Nasai, as-Sunan (1:279#572)

- Nasai, as-Sunan-ul-kubra (1:482#1544)
- Bayhaqi, as-Sunan-ul-kubra (3:4#4439)
- Tabarani, Musnad-ush-shamiyyin (1:349#605)
- Abd-ul-Barr, at-Tamhid (4:22,23)

Hadith #173

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ بَعَثَ بَعْثًا قَبْلَ نَجْدٍ فَعَنِمُوا غَنَائمَ كَثِيرَةً فَأَسْرَعُوا الرَّجْعَةَ. فَقَالَ رَجُلٌ مَمَّنْ لَمْ يُخْرُجْ: مَا رَأَيْنَا بَعْثًا أَسْرَعَ رَجْعَةً وَلَا أَفْضَلَ غَنِيمَةً مِنْ هَذَا الْبَعْثَةِ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِلَّا أَذْكُمْ عَلَى قَوْمٍ أَفْضَلُ غَنِيمَةً وَأَسْرَعُ رَجْعَةً؟ قَوْمٌ شَهُدُوا صَلَاةَ الصُّبْحِ ثُمَّ جَلَسُوا يَذْكُرُونَ اللَّهَ حَتَّى تَلْعَثُ عَلَيْهِمُ الشَّمْسُ أَوْلَانِكَ أَسْرَعُ رَجْعَةً وَأَفْضَلُ غَنِيمَةً.

Umar ibn Khattab (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وآلـه وسـلم) sent an army to Najd. They took plenty of spoils of war and came back quickly. A man who had not gone out remarked, "We have never seen an army return more quickly and bring finer spoils of war than this one." The Holy Prophet (صلى الله عليه وآلـه وسـلم) said, "**Shall I not tell you about people who have a most excellent booty and a most excellent return? They are the people who offer the fajr (morning) prayer in congregation and then sit to remember Allah (SWT) until the sunrise.** They have the quickest return and the most excellent booty."

Reference

- Tirmidhi, al-Jami-us-sahih (5:559#3561)
- Mundhiri, at-Targhib wat-tarhib (1:179#676)
- Ibn Qayyim, Alam-ul-muwaqqiin (4:307)

Hadith #174

عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَنْ صَلَّى صَلَاةَ الْفَجْرِ ثُمَّ قَدَّمَ يَذْكُرُ اللَّهَ حَتَّى تَلْعَثُ الشَّمْسُ، وَجَبَثُ لَهُ الْجَنَّةُ.

صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, **“Whoever offers the fajr (morning) prayer, then sits to remember Allah (SWT) until the sun rises, Paradise is assured to him.”**

Reference

- Abu Yala, al-Musnad (3:66#1495)
- Abu Yala, al-Musnad (3:61#1487)
- Haythami, Majma-uz-zawaaid (10:105)
- Mundhiri, at-Targhib wat-tarhib (1:178#669)
- Manawi, Fayd-ul-qadir (6:165)
- Khatib Baghdadi, Mawdah awham al-jam wat-tafriq (2:90)

Hadith #175

عَنْ أَبِي أَمَامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَنْ صَلَّى صَلَاةَ الْعَدَاءِ فِي جَمَائِعَةٍ، ثُمَّ جَلَسَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ، انْقَلَبَ بِأَجْرِ حَجَّةٍ وَعُمْرَةٍ.

Abu Umāmah (رضي الله عنه) narrates that the Messenger of Allah (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, **“Whoever offers the morning (fajr) prayer in congregation, then sits remembering Allah (SWT) until the sun rises, then prays two cycles of (ishrāq) prayer will return with the reward of a Pilgrimage (hajj) and a Visitation (umrah).”**

Reference

- Tabarani, al-Mujam-ul-kabir (8:178#7741)
- Tabarani, Musnad-ush-shamiyyin (2:42#885)
- Bayhaqi, Shuab-ul-iman (1:138#9762)

► Mundhiri, at-Targhib wat-tarhib (1:179#672)

► Haythami, Majma-uz-zawaid (10:104)

Hadith #176

عَنْ أَبِي الدَّرْدَاءِ رضيَ اللَّهُ عَنْهُ قَالَ: إِنَّ الَّذِينَ لَا تَرَأَوْنَ إِلَيْهِمْ رَطْبَةً مِنْ ذِكْرِ اللَّهِ يَدْخُلُونَ الْجَنَّةَ وَهُمْ يَضْحَكُونَ.

Abu Darda (رضي الله عنه) narrates that the Holy Messenger said, **"Indeed, the people whose tongues are always busy in remembrance of Allah will enter Paradise laughing."**

Reference

► Ibn Abi Shaybah, al-Musannaf (7:111#34587)

► Ibn Abi Shaybah, al-Musannaf (7:170#35052)

► Ibn Mubarak, az-Zuhd (1:397#1136)

► Ibn Abi Asim, Kitab-uz-Zuhd (1:136)

► Ibn Rajab, Jami-ul-ulum wal-hikam (1:445)

► Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (1:219)

► Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (5:133)

► Ibn Jawzi, Sifat-us-safwah (1:639)

► Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (1:366)

Hadith #177

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ذَاكِرُ اللَّهِ فِي الْغَافِلِينَ كَالْمُقَاتِلِ عَنِ الْفَارِّينَ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ كَالْمُصْبَاحِ فِي الْبَيْتِ الْمُظْلَمِ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ يُعَرَّفُ اللَّهُ

مَقْعَدَهُ وَلَا يُعَذَّبُ بَعْدَهُ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ لَهُ مِنَ الْأَخْرَى بِعَدَدِ كُلِّ فَصِيحٍ فِي السُّوقِ وَأَغْحَمِيَّ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ يَنْظُرُ اللَّهَ نَظْرَةً لَا يُعَذَّبُهُ اللَّهُ بَعْدَهَا أَبَدًا، وَذَاكِرُ اللَّهِ فِي السُّوقِ لَهُ كُلُّ شَعْرٍ لُورٌ يَوْمَ الْقِيَامَةِ يُلْقَى اللَّهُ.

Abdullah ibn Umar (رضي الله عنهما) narrates that the Messenger of Allah (صلى الله عليه وآله وسلم) said, "**The one who remembers Allah (SWT) among** those who are negligent is like the one who goes on fighting after others have deserted. **The one who remembers Allah (SWT) among** the neglectful is like a lamp in a dark house. **The one who remembers Allah (SWT) among** the neglectful is shown his place in Paradise by Allah (SWT) during his lifetime and Allah (SWT) will not punish him after that. **The one who remembers Allah (SWT) among those who are negligent** is blessed with the reward equal to the number of human beings and animals. **Allah (SWT) looks at the one who remembers Allah (SWT) among** the neglectful in such a way that He will never punish him after that. **The one who remembers Allah (SWT) in the market place will have light on every hair of his body on the Day of Resurrection.**"

Reference

- Bayhaqi, Shuab-ul-iman (1:412#567)
- Mundhiri, at-Targhib wat-tarhib (2:337#2622)

Hadith #178

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهمما قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: ذَاكِرُ اللَّهِ فِي الْغَافِلِينَ مَثُلُّ
الَّذِي يُقَاتَلُ عَنِ الْفَارَّينَ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ مَثُلُّ الشَّجَرَةِ الْخَضْرَاءِ فِي وَسْطِ الشَّجَرِ الَّذِي قُدِّثَاتْ يَعْنِي
مِنَ الْضَّرَّبِ، وَذَاكِرُ اللَّهِ فِي الْغَافِلِينَ يُعَرَّفُهُ اللَّهُ مَقْعَدَهُ فِي الْجَنَّةِ.

Abdullah ibn Umar (رضي الله عنهما) narrates that the Messenger of Allah (صلى الله عليه وآله وسلم) said, "**The one who remembers Allah (SWT) among** the neglectful is like the one who goes on fighting while the others desert. **The one who remembers Allah (SWT) among those** who are negligent is like a green tree among dry ones. **And Allah shows the one who makes mention of Allah among the neglectful his resting place in Paradise.**"

Reference

- Bayhaqi, Shuab-ul-iman (1:411#565)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (6:181)

- Dhahabi, Mizan-ul-itidal (5:295#6317)
- Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:505#1346)

Hadith #179

On day of judgement Allah himself will Shelter Dhakireen

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: سَبْعَةٌ يُظْلَمُهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا
 ظِلُّهُ: الْإِمَامُ الْعَادِلُ، وَشَابٌ نَسَأَ فِي عِبَادَةِ رَبِّهِ، وَرَجُلٌ قُلْبُهُ مُعْلَقٌ فِي الْمَسَاجِدِ، وَرَجُلٌ نَحَابًا فِي يَوْمَ الْجَنَّمَاءِ
 عَلَيْهِ وَنَقَرَفَا عَلَيْهِ، وَرَجُلٌ طَلَبَهُ امْرَأَةٌ دَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِلَيْيَ أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ أَحْقَى حَتَّى لَا
 تَعْلَمُ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ حَالِيًّا فَقَاضَتْ عَيْنَاهُ.

Abu Huraira (رضي الله عنه) narrates that the Holy Prophet (رضي الله عنه) said, "There are seven kinds of people whom Allah (SWT) will shelter beneath His shade on the day when there will be no shade except His: a just ruler; a young man grown up worshipping his Lord; a man whose heart is attached to mosques; two men who love one another, meet and separate only for the sake of Allah; a man whom a woman of rank and beauty invites towards sin but he says, 'I fear Allah (SWT)'; a person who gives charity so secretly that his left hand does not know what his right hand has spent; **a man who remembers Allah in solitude and his eyes well.**"

Reference

- Bukhari, as-Sahih (1:234#629)
- Bukhari, as-Sahih (2:517#1357)
- Muslim, as-Sahih (2:715#1031)
- Tirmidhi, al-Jami-us-sahih (4:598#2391)
- Ahmad ibn Hambal, al-Musnad (2:439#9663)
- Malik, al-Muwatta (2:952#1709)
- Ibn Hibban, as-Sahih (16:332#7338)

- Bayhaqi, Shuab-ul-iman (3:243#3439)

Hadith #180

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُونَ بِجَلَالِي؟ الْيَوْمَ أَطْلُمُهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي.

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (SWT) said, “Allah (SWT) will say on the Day of Resurrection, ‘**Where are those who had mutual love for the sake of My glory? Today I will shelter them in My shade when there is no shade but Mine.**’”

Reference

- Muslim, as-Sahih (4:1988#2566)
- Malik, al-Muwatta (2:952#1708)
- Ahmad ibn Hambal, al-Musnad (2:370#8818)
- Darimi, as-Sunan (2:403#2757)
- Ibn Mubarak, az-Zuhd (1:247#711)
- Ibn Hibban, as-Sahih (2:334#574)
- Tayalisi, al-Musnad (p. 307#2335)
- Bayhaqi, as-Sunan-ul-kubra (10:232)
- Bayhaqi, Shuab-ul-iman (6:482#989)

Hadith #181

Excessive Dhikr is most beloved act in Sight of Allah

عَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّ رَجُلًا سَأَلَهُ فَقَالَ: أَيُّ الْجِهَادِ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا. قَالَ: فَأَيُّ الصَّائِمِينَ أَعْظَمُ أَجْرًا؟ قَالَ: أَكْثَرُهُمْ لِلَّهِ تَبَارَكَ وَتَعَالَى ذِكْرًا. ثُمَّ

ذَكَرَ لَنَا الصَّلَاةَ وَالرَّكَأَةَ وَالْحَجَّ وَالصَّدَقَةَ كُلُّ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: أَكْثَرُهُمْ لَهُ تَبَارَكَ وَتَعَالَى ذِكْرًا. فَقَالَ أَبُو بَكْرٍ رضي الله عنه لِعُمَرَ رضي الله عنه: يَا أَبَا حَفْصٍ! ذَهَبَ الْذَاكِرُونَ بِكُلِّ خَيْرٍ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَجَّلْ.

Muādh narrates from his father who narrates from the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) that a man asked him, "**What kind of jihad is the greatest in terms of reward?**" He answered, "**The one in which Allah (SWT) is remembered greatly.**" The man then asked, "Who receive the greatest reward among those who fast?" He replied, "**Those of them who remember Allah too much.**" The man then asked about prayer, zakah, pilgrimage and charity. The Messenger of Allah said regarding all of them, "**The one in which Allah (SWT) is remembered excessively (holds the highest reward).**" Upon this, Abu Bakr (رضي الله عنه) said to Umar (رضي الله عنه), "O Abu Hafs! The people who remember Allah have taken all the rewards." The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "Of course."

Reference

- Ahmad ibn Hambal, al-Musnad (3:438)
- Tabarani, al-Mujam-ul-kabir (20:186#407)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:444)
- Mundhiri, at-Targhib wat-tarhib (2:257#2309)
- Haythami, Majma-uz-zawa'id (10:74)
- Husayni, al-Bayan wat-tarif (1:132#348)

Hadith #182

عَنْ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَكْثُرُهُمْ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ. فَلَيْسَ عَمَلُ أَحَبٍ إِلَى اللَّهِ وَلَا أَنْجَى لِعَبْدٍ مِنْ ذِكْرِ اللَّهِ فِي الدُّنْيَا وَالْآخِرَةِ.

Muādh ibn Jabal (رضي الله عنه) narrates that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "**Remember Allah (SWT) immensely in all circumstances.**" No action of man is more beloved to Allah (SWT) **and serves more as a saviour in the world and the Hereafter than remembrance of Allah**

(SWT)."

Reference

- Bayhaqi, Shuab-ul-iman (1:395#520)
- Hindi, Kanz-ul-ummal (1:426#1836)
- Hindi, Kanz-ul-ummal (2:243#3931)
- Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:188#498)

Hadith #183

عَنْ أُمِّ أَنَسٍ رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ، أُوْصِنِي. قَالَ: اهْجُرِي الْمُعَاصِي، فَإِنَّهَا أَفْضَلُ الْهَجْرَةِ.
وَحَافِظْيِي عَلَى الْفَرَائِضِ، فَإِنَّهَا أَفْضَلُ الْجِهَادِ. وَأَكْثُرِي مِنْ ذِكْرِ اللَّهِ، فَإِنَّكَ لَا تَأْتِينَ اللَّهَ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنْ كُلِّهِ
ذِكْرِهِ.

Umm Anas (ع) narrates that she said, "O Messenger of Allah (صلى الله عليه وآلـه وسلم) , bless me with some advice." He said, "Migrate from sins; that is the best migration. **Take care of your duties; that is the best jihad (struggle). And remember Allah (SWT) exceedingly because you cannot present anything to Allah (SWT) which is dearer to Him than massive remembrance."**

Reference

- Tabarani, al-Mujam-ul-kabir (25:129#313)
- Tabarani, al-Mujam-ul-awsat (7:21#6735)
- Tabarani, al-Mujam-ul-awsat (7:51#6822)
- Haythami, Majma-uz-zawaaid (4:217,218)
- Haythami, Majma-uz-zawaaid (10:75)
- Mundhiri, at-Targhib wat-tarhib (2:257#2311)

- Qarshi, al-Wara (p. 58#48)

Hadith #184

عَنْ أُمِّ أَنَسٍ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَقُلْتُ: جَعَلْتَ اللَّهَ فِي الرَّفِيقِ
الْأَعْلَى مِنَ الْجَنَّةِ وَأَنَا مَعْكَ، وَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلِمْتَنِي عَمَلاً صَالِحًا أَعْمَلُهُ، فَقَالَ: أَقِيمِي الصَّلَاةَ، فَإِنَّهَا
أَفْضَلُ الْجِهَادِ، وَاهْجُرِيَ الْمَعَاصِي، فَإِنَّهَا أَفْضَلُ الْهِجْرَةِ، وَإِنْكُرِي اللَّهَ كَثِيرًا، فَإِنَّهُ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ أَنْ
تَلْقَئِنِيهِ بِهِ.

Umm Anas (ع) narrates, "I visited the Messenger of Allah (صلی الله علیہ وآلہ وسلم) and said, 'May Allah (SWT) grant you place in the Assembly of Supreme Companionship (ar-rafiq al-a'lā) in Paradise and that I be with you!' I then asked, 'O Messenger of Allah (صلی الله علیہ وآلہ وسلم) , teach me a pious act so that I practise it (and avail your company in Paradise).' He said, 'Establish prayer because it is the best jihad; give up sins as that is the best hijrah (migration) **and remember Allah (SWT) greatly for this action is the most beloved to Allah of the actions which you can forward to Him.**'"

Reference

- Tabarani, al-Mujam-ul-kabir (25:150#359)
- Haythami, Majma-uz-zawaid (10:75)
- Mundhiri, at-Targhib wat-tarhib (2:257#2311)
Tabarani said the narrator of the tradition, Umm Anas, is not the mother of Anas ibn Malik.

Hadith #185

عَنْ أَبِي جَعْفَرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَنْدُلُ الْأَعْمَالِ ثَلَاثَةُ: ذِكْرُ اللَّهِ عَلَى
كُلِّ حَالٍ، وَالإِنْصافُ مِنْ نَفْسِكَ، وَالْمُوَاسَأَةُ فِي الْمَالِ.

Abu Jafar (رضی الله عنہ) narrates that the Messenger of Allah (صلی الله علیہ وآلہ وسلم) said, "**Three actions are the most powerful: to remember Allah persistently in all circumstances**, to do justice on one's part and to let people share one's wealth."

Reference

- Ibn Abi Shaybah, al-Musannaf (7:80#34340)
- Ibn Mubarak, az-Zuhd (p. 257#744)
- Hakeem Tirmidhi, Nawadir-ul-usul fi ahadith ar-rasul (4:106)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (3:183)
- Thaalabi said in Jawahir-ul-hisan fi tafsir al-Quran (4:35) Ibn Mubarak has narrated it in az-Zuhd war-raqaiq with his own chain of narrators.
- Suyuti said in ad-Durr-ul-manthur fit-tafsir bil-mathur (1:367) Ibn Abi Shaybah related it through Abu Jafar.
- Suyuti said in ad-Durr-ul-manthur fit-tafsir bil-mathur (4:75) Abu Nuaym, too, transmitted it in al-Hilyah through Abu Jafar.

Hadith #186

عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَشَدُّ الْأَعْمَالِ ثَلَاثَةٌ: إِعْطَاءُ الْحَقِّ مِنْ نَفْسِكَ، وَذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ، وَمُوَاسَأَةُ الْأَخِ فِي الْمَالِ.

Ali (رضي الله عنه) said, “**Three deeds are most powerful: to give people their rights, to remember Allah (SWT) in every state and to let your brother share your wealth.**”

Reference

- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (1:85)

Hadith #187

عَنْ أَبْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَشَدُّ الْأَعْمَالِ ثَلَاثَةٌ: إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ، مُوَاسَأَةُ الْأَخِ مِنْ مَالِكَ، وَذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ.

Abdullah ibn Umar (رضي الله عنهما) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, “**Three deeds are most powerful: to do justice on your part, to let people share your wealth and to remember Allah in every circumstance.**”

Reference

- Qazwini, at-Tadwin fi akhbar qazwin (4:70)

Hadith #188

عَنْ ابْنِ عَبَّاسٍ رضيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ (أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا) يَقُولُ: لَا يَرْضُ عَلَى عِبَادِهِ فَرِيْضَةً إِلَّا جَعَلَ لَهَا حَدًّا مَعْلُومًا ثُمَّ عَذَّرَ أَهْلَهَا فِي حَالٍ غُذْرٍ غَيْرِ الْذِكْرِ. فَإِنَّ اللَّهَ لَمْ يَجْعَلْ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ وَلَمْ يُعَذِّرْ أَحَدًا فِي تَرْكِهِ إِلَّا مَغْلُوبًا عَلَى عَقْلِهِ فَقَالَ: فَأَذْكُرُوا اللَّهَ قِيَامًا وَقُوْدًا وَعَلَى جُنُوبِكُمْ بِاللَّيْلِ وَالنَّهَارِ فِي الْبَرِّ وَالْبَحْرِ وَفِي السَّفَرِ وَالْحَضَرِ وَالْغَنَى وَالْفَقَرِ وَالصِّحَّةِ وَالسُّقْمِ وَالسَّرَّ وَالْعَلَانِيَةِ وَعَلَى كُلِّ حَالٍ ...

Abdullah ibn Abbas (رضي الله عنهما) elaborates **the Qur'anic verse**

“Remember Allah excessively.” He says, “Whatever Allah has prescribed as obligatory is delineated. He exempted the handicapped for the peculiar handicaps **except Allah’s remembrance. The obligation of remembrance is the only exception.** Allah (SWT) has not set for it any limit, nor has He accepted any excuse to abandon it except the insane. He said, ‘**Remember Allah (SWT)** standing, sitting, on your sides during the night and the day, on land and at sea, during journey and at home, in poverty and in prosperity, in health and in sickness, secretly and openly – remember Him under all circumstances.’”

Reference

- Ibn Abi Hatim, Tafsir-ul-Quran al-azim (9:3138)
- Tabari, Jami-ul-bayan fi tafsir al-Quran (5:259,260; 22:17)
- Ibn Kathir, Tafsir-ul-Quran al-azim (3:496)

Hadith #189

عَنْ مُقَاتِلٍ فِي قَوْلِهِ (أَذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا) قَالَ: بِاللِّسَانِ بِالْتَّسْبِيحِ وَالتَّكْبِيرِ وَالتَّهَاهِيلِ وَالتَّحْمِيدِ وَادْكُرُوهُ عَلَى كُلِّ حَالٍ.

Muqatal, interpreting Allah’s words **“Remember Allah abundantly”** says, **“It means remember Him in every condition** with the tongue (by saying) Subhan Allah (Allah is Pure), Allahu Akbar (Allah is the Supremely Great), la ilaha illallah (there is no God but Allah) and alhamdu lillah (Praise be to Allah).”

Reference

- Ibn Abi Hatim, Tafsir-ul-Quran al-azim (9:3138)

Hadith #190

Those who do Dhikr are given best of this life and afterlife

عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: أَرْبَعٌ مَنْ أُعْطِيَهُنَّ أَعْظَى حَيْزَ الدُّنْيَا وَالْآخِرَةِ: قَلْبًا شَاكِرًا، وَلِسَانًا ذَاكِرًا، وَبَدَنًا عَلَى الْبَلَاءِ صَابِرًا، وَزَوْجَةً لَا تَبْغِيهِ حَوْنًا فِي نَفْسِهَا وَلَا مَالِهِ.

Abdullah ibn Abbas (رضي الله عنهما) narrates that the Messenger of Allah (صلى الله عليه وآله وسلم) said, "Whoever has been granted four things has been blessed with the best of this world and the Hereafter: a grateful heart, **a tongue that remembers Allah (SWT)**, a body which is patient during suffering, and a wife who is not unfaithful to her husband and is not dishonest with regard to his property."

Reference

- Tabarani, al-Mujam-ul-kabir (11:134#11275)
- Tabarani, al-Mujam-ul-awsat (7:179#7212)
- Bayhaqi, Shuab-ul-iman (4:104#4429)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (3:65)
- Mundhiri, at-Targhib wat-tarhib (2:256#2301)
- Haythami, Majma-uz-zawaaid (4:273)
Haythami declared the men who transmitted the tradition in al-Mujam-ul-awsat are sahih (sound)

Hadith #191

عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا نَزَّلَتْ (وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ) قَالَ: كُلُّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي بَعْضِ أَسْقَارِهِ فَقَالَ بَعْضُ أَصْحَابِهِ: أُنْزِلَ فِي الْذَّهَبِ وَالْفِضَّةِ مَا أُنْزِلَ لَوْ عَلِمْنَا أَيُّ الْمَالٍ خَيْرٌ فَنَتَخَذَهُ! فَقَالَ: أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَرَوْجَةٌ مُؤْمِنَةٌ ثَعِينَةٌ عَلَى إِيمَانِهِ.

Thawban (رضي الله عنه) narrates, "We were with the Holy Prophet (رضي الله عنه) on one of his journeys when the verse '...those who gather gold and silver...' was revealed. One of his Companions said, 'This verse has come down regarding gold and silver. Would that we knew what wealth is best so that we might acquire it!' The Holy Prophet (رضي الله عنه) said, '**The best wealth is a tongue which remembers Allah (SWT)**, a heart which is grateful and a believing wife who assists him in his faith.'"

Reference

- Tirmidhi, al-Jami-us-sahih (5:277#3094)
- Ibn Majah, as-Sunan (1:596#1856)
- Ahmad ibn Hambal, al-Musnad (5:282#22490)
- Ruyani, al-Musnad (1:406#620)
- Tabarani, al-Mujam-ul-awsat (2:376#2274)
- Tabarani, al-Mujam-ul-awsat (7:10#6700)
- Tabarani, al-Mujam-us-saghir (2:121#890)
- Kanani, Misbah-uz-zujajah (2:96#664)
- Mundhiri, at-Targhib wat-tarhib (2:255#2300)
- Mundhiri, at-Targhib wat-tarhib (3:28#2947)

Hadith #192

عَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَنْ أَفْضَلِ الْإِيمَانِ. قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: أَنْ تُحِبَّ اللَّهَ وَتُبْغِضَ إِلَيْهِ وَتَعْمَلَ لِسَانَكَ فِي ذِكْرِ اللَّهِ. قَالَ: يَا رَسُولَ اللَّهِ؟ قَالَ: وَأَنْ تُحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ وَتَنْكِرَ لَهُمْ مَا تَنْكِرُ لِنَفْسِكَ.

Muādh ibn Anas (رضي الله عنه) narrates that he asked the Holy Prophet (صلى الله عليه وآله وسلم) what was the most excellent aspect of faith. He replied, "That you should love for Allah's sake and hate for Allah's sake, **and that your tongue should remain busy in remembering Allah (SWT)**." Muādh (رضي الله عنه) further asked, "Anything else, O Messenger of Allah?" He said, "That you should like for others what you like yourself, and dislike for others what you dislike yourself."

Reference

- Ahmad ibn Hambal, al-Musnad (5:247#22183)
- Tabarani, al-Mujam-ul-kabir (20:191#425)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:34)
- Mundhiri, at-Targhib wat-tarhib (4:13#4588)
- Haythami, Majma-uz-zawa'id (1:61,89)
- Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:177#465)

Hadith #193

عَنْ أَبِي أُمَّامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ لِمُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: يَا مُعَاذُ، قَلْبًا شَاكِرًا، وَلِسَانًا ذَاكِرًا، وَرَوْجَةً صَالِحةً ثَعِينَكَ عَلَى أَمْرِ دُنْيَاكَ وَدِينَكَ خَيْرٌ مَا اخْتَسَبَتُمُ الظَّالَمُونَ.

Abu Umāmah (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآله وسلم) said to Muādh ibn Anas (رضي الله عنه), "O Muādh, a grateful heart, a **tongue which remembers Allah (SWT)**, and a wife who helps you with your worldly and religious matters are the best of what people can acquire."

Reference

- Tabarani, al-Mujam-ul-kabir (8:205#7828)

- Bayhaqi, Shuab-ul-iman (4:104#4430)
- Haythami, Majma-uz-zawaid (4:273)
- Husayni, al-Bayan wat-tarif (2:132#1279)

Hadith #194

عَنْ أَبْنَىْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ، فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ. وَإِنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ الْقُلُوبُ الْقَاسِيُّ.

Abdullah ibn Umar (رضي الله عنهما) narrates that the Messenger of Allah (صلى الله عليه وآله وسلم) said, **“Do not talk a lot without remembrance of Allah (SWT), because much talk without remembrance of Allah (SWT) is hardness of heart.** And the one who is farthest from Allah is he who has a hard heart.”

Reference

- Tirmidhi, al-Jami-us-sahih (4:607#2411)
- Bayhaqi, Shuab-ul-iman (4:245#4951)
- Mundhiri, at-Targhib wat-tarhib (3:344#4365)
- Daylami, al-Firdaws bima thur al-khitab (5:65#7475)
- Zurqani, Sharh-ul-Muwatta (4:519)
- Qurtabi, al-Jami li-ahkam al-Quran (1:463)
- Ibn Kathir, Tafsir-ul-Quran al-azim (1:115)
- Dhahabi, Mizan-ul-itidal (1:161#125)

Hadith #195

عَنْ جُلَّـسَ بْنِ عَمْرٍو سِنَانَ رضيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: إِنَّ لِكُلِّ سَاعَةٍ غَایَةً وَغَایَةً
ابْنَ آدَمَ الْمَوْتُ. فَعَلَيْكُمْ يِذْكُرُ اللَّهُ فَإِنَّهُ يُسْهِلُكُمْ وَيَرْعَبُكُمْ فِي الْآخِرَةِ.

Jalas ibn Amr Sanan (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وسلم) said, "Everyone who strives has an end and the end of Adam's son is death. **So, you must remember Allah (SWT) because it will ease your end (i.e. death) for you and will incline you towards the Hereafter.**"

Reference

- Husayni, al-Bayan wat-tarif (1:245#645)

Hadith #196

In jannah people will regret every second spend not doing Dhikr of Allah

عَنْ عَائِشَةَ رضيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا مِنْ سَاعَةٍ تَمُرُّ بِابْنِ آدَمَ لَمْ يَذْكُرْ
اللَّهَ فِيهَا إِلَّا تَحْسَرُ عَلَيْهَا يَوْمَ الْقِيَامَةِ.

Āisha (ع) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, "**On the Day of Resurrection man will regret every moment he spends without remembering Allah (SWT).**"

Reference

- Bayhaqi, Shuab-ul-iman (1:392#511)
- Tabarani, al-Mujam-ul-awsat (8:175#8316)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:135)
- Haythami, Majma-uz-zawaid (10:80)

Hadith #197

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَيْسَ يَتَحَسَّرُ أَهْلُ الْجَنَّةِ إِلَّا عَلَى سَاعَةٍ مَرَّتْ بِهِمْ لَمْ يَذْكُرُوا اللَّهَ فِيهَا.

Muādh ibn Jabal (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) said, **"The people of Paradise will not regret anything except the moment which they spent without remembering Allah (SWT)."**

Reference

- Tabarani, al-Mujam-ul-kabir (20:93#182)
- Bayhaqi, Shuab-ul-iman (1:392#512,513)
- Mundhiri, at-Targhib wat-tarhib (2:258#2312)
- Haythami, Majma-uz-zawa'id (10:73)
- Daylami, al-Firdaws bima thur al-khitab (3:408#5244)
- Hakeem Tirmidhi, Nawadir-ul-usul fi ahadith ar-rasul (4:106)

Hadith #198

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا مِنْ قَوْمٍ يَقُولُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مَثْلِ جِيفَةِ حَمَارٍ وَكَانَ لَهُمْ حَسْرَةً.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (رضي الله عنه) said, **"The collection of people who leave a remembrance session without remembering Allah (SWT) are like a dead ass and this (state of theirs) is regrettable."**

Reference

- Abu Dawud, as-Sunan (4:264#4855)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:135)

- Mindhiri, at-Targhib wat-tarhib (2:263#2332)

Hadith #199

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: مَا جَلَسَ قَوْمٌ مَجِلِسًا فَتَفَرَّقُوا عَنْ غَيْرِ ذِكْرٍ إِلَّا تَفَرَّقُوا عَنْ مِثْلِ حِيفَةِ حَمَارٍ وَكَانَ ذَلِكَ الْمَجِلسُ عَلَيْهِمْ حَسْرَةً يَوْمَ الْقِيَامَةِ.

According to Abu Huraira (رضي الله عنه) the Messenger of Allah (صلى الله عليه وآلها وسلما) said, **“The people who sit in a remembrance assembly and disperse without remembering Allah are like a dead donkey and this assembly will lament on them on the Day of Resurrection.”**

Reference

- Ahmad ibn Hambal, al-Musnad (2:527#10837)
- Ahmad ibn Hambal, al-Musnad (2:515#10691)
- Nasai, as-Sunan-ul-kubra (6:107#10236)
- Nasai, Amal-ul-yawm wal-laylah (1:311#403)
- Hakim, al-Mustadrak (1:668#1808)
- Bayhaqi, Shuab-ul-iman (1:403#541)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (7:207)
- Ibn Hayyan, Tabaqat-ul-muhaddisin bi Asbahan (3:448)

Hadith #200

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّهُ قَالَ: مَنْ قَعَدَ مَقْعِدًا لَمْ يَذْكُرْ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ، وَمَنْ اضْطَجَعَ مَضْطَجَعًا لَا يَذْكُرْ اللَّهَ فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ.

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ (رَضِيَ اللَّهُ عَنْهُ) narrates that the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, **“He who sits in a place where Allah is not remembered runs into a loss decreed by Allah. And he who lies on a bed where Allah is not remembered he also runs into a loss decreed by Allah.”**

Reference

- Abu Dawud, as-Sunan (4:264#4856)
- Nasai, as-Sunan-ul-kubra (6:107#10237)
- Nasai, Amal-ul-yawm wal-laylah (1:311#404)
- Tabarani, Musnad-ush-shamiyyin (2:272#1324)
- Bayhaqi, Shuab-ul-iman (1:404#544,545)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:135)
- Mundhiri, at-Targhib wat-tarhib (1:237#900)
- Mundhiri, at-Targhib wat-tarhib (2:262#2330)

Hadith #201

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: مَا جَلَسَ قَوْمٌ مَجِلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصْنِلُوا عَلَى تَبِعِيهِمْ إِلَّا كَانَ عَلَيْهِمْ تِرَةً. فَإِنْ شَاءَ عَذَّبُهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ.

Abu Huraira (رضي الله عنه) narrates from the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) , **“The people who sit in an assembly but do not remember Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and do not send blessings upon their Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will be seized.** Then if Allah desires He may punish them and if He wills He may forgive them.”

Reference

- Tirmidhi, al-Jami-us-sahih (5:461#3380)

- Ahmad ibn Hambal, al-Musnad (2:453#9842)
- Ahmad ibn Hambal, al-Musnad (2:481#10249)
- Tabarani, Musnad-ush-shamiyyin (2:46#895)
- Bayhaqi, as-Sunan-ul-kubra (3:210#5563)
- Haythami, Majma-uz-zawaaid (10:80)
- Ibn Kathir, Tafsir-ul-Quran al-azim (3:513)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:135)

Hadith #202

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا قَعَدَ قَوْمٌ مَقْعُدًا لَا يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ وَيُصَلُّونَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا كَانَ عَلَيْهِمْ حَسْرَةً يَوْمَ الْقِيَامَةِ وَإِنْ دَخَلُوا الْجَنَّةَ لِلثَّوَابِ.

Abu Huraira (رضي الله عنه) narrates from the Holy Prophet (صلى الله عليه وآلہ وسلم) , **If a people sit in a gathering but do not remember Allah (SWT) nor send blessings upon the Holy Prophet (صلى الله عليه وآلہ وسلم)** , they will deplore (this loss) on the Resurrection Day even if they enter Paradise as reward for their piety.”

Reference

- Ahmad ibn Hambal, al-Musnad (2:463#9966)
- Ibn Hibban, as-Sahih (2:352#591)
- Ibn Abi Asim, Kitab-uz-Zuhd (1:27)
- Mundhiri, at-Targhib wat-tarhib (2:263#2331)
- Haythami, Mawarid-uz-zaman (1:577#2322)

► Haythami, Majma-uz-zawaaid (10:79)

Hadith #203

عَنْ عَبْدِ اللَّهِ بْنِ مُعْقَلٍ رضيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا مِنْ قَوْمٍ اجْتَمَعُوا فِي مَجْلِسٍ فَتَقَرَّبُوا وَلَمْ يَذْكُرُوا اللَّهَ إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْنَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ.

Abdullah ibn Mugaffal (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآله وسلم) said, **"If some people gather in an assembly and disperse without remembering Allah this assembly will deplore and regret them on the Day of Resurrection."**

Reference

- Tabarani, al-Mujam-ul-awsat (4:122#3744)
- Bayhaqi, Shuab-ul-iman (1:401#533)
- Mundhiri, at-Targhib wat-tarhib (2:263#2333)

Hadith #204

Dhikr of Allah fills heart with Noor

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رضيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّهُ كَانَ يَقُولُ إِنَّ لِكُلِّ شَيْءٍ صِقَالَةً وَأَنَّ صِقَالَةَ الْفُلُوْبِ يَذْكُرُ اللَّهُ . وَمَا مِنْ شَيْءٍ أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ. قَالُوا: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَوْ أَنْ تَضْرِبَ بِسَيْفِكَ حَتَّى يَنْقُطِعَ .

Abdullah ibn Umar (رضي الله عنهما) narrates that the Holy Prophet (صلى الله عليه وآله وسلم) used to say, **"Everything has a shiner that makes it shine and indeed the shiner of hearts is remembrance of Allah (SWT). There is no greater savior than remembrance of Allah to deliver from Allah's torment.** The Companions asked, "Not even jihad in the path of Allah?" He replied, **"No, even if you wield your sword until it is broken."**

Reference

- Bayhaqi, Shuab-ul-iman (1:396#522)

- Mundhiri, at-Targhib wat-tarhib (2:254#2295)
- Ibn Qayyim, al-Wabil-ul-ayb (1:60)
- Manawi, Fayd-ul-qadir (2:511)

Hadith #205

قال أبو الدرداء رضي الله عنه: إن لكل شيء جلاء وإن جلاء القلوب ذكر الله عزوجل.

Abu Darda (رضي الله عنه) states, “**There is a shiner for everything and for hearts it is remembrance of Allah (SWT).**”

Reference

- Bayhaqi, Shuab-ul-iman (1:396#523)
- Ibn Qayyim, al-Wabil-ul-ayb (1:60)

Hadith #206

عن عون بن عبد الله رضي الله عنه قال: ذكر الله صفائح القلوب.

Awn ibn Abdullah (رضي الله عنه) states, “**Remembrance of Allah (SWT) is a shiner of hearts.**”

Reference

- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4:241)

Hadith #207

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وآله وسلم: من أكثر ذكر الله فقد برء من التفاق.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآله وسلم) said, “**Whoever remembers Allah (SWT) excessively is purified of hypocrisy.**”

Reference

- Tabarani, al-Mujam-ul-awsat (7:86#6931)
- Tabarani, al-Mujam-us-saghir (2:172#974)
- Bayhaqi, Shuab-ul-iman (1:414#575)
- Mundhiri, at-Targhib wat-tarhib (2:278#2393)

Hadith #208

Cure for sins and spiritual diseases of heart is Dhikr of Allah

عَنْ مَكْحُولٍ رضي الله عنه قال: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ ذِكْرَ اللَّهِ شِفَاءٌ، وَإِنَّ ذِكْرَ النَّاسِ دَاءٌ.

Makhūl narrates that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said,
“Indeed, remembrance of Allah (SWT) is a cure and remembrance of people is an illness.”

Reference

- Bayhaqi, Shuab-ul-iman (1:459#717)
- Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:505#1345)

Hadith #209

حَفْصَةُ بْنُتُّ عُمَرَ رضي الله عندهما قال: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يَا حَفْصَةَ، إِيَّاكَ وَكَثْرَةَ الْكَلَامِ، فَإِنَّ كَثْرَةَ الْكَلَامِ بِعَيْرٍ ذِكْرَ اللَّهِ تَمِينُ الْقَلْبِ. وَعَلَيْكَ بِكَثْرَةِ ذِكْرِ اللَّهِ فَإِنَّهُ يُحْيِي الْقَلْبَ.

Umm-ul-Muminīn Hafsah bint Umar (رضي الله عندهما) narrates that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) blessed her with his holy advice, “O Hafsah, eschew talking too much because too much talking **except remembrance of Allah kills the heart. And remember Allah (SWT) greatly and persistently because it gives life to the heart.”**

Reference

- Daylami, al-Firdaws bima thur al-khitab (5:432,433#8652)

Hadith #210

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَا تُكْثِرُوا الْكَلَامَ بِعَيْرِ ذِكْرِ اللَّهِ، فَإِنَّ كَثْرَةَ الْكَلَامِ بِعَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقُلُوبِ، وَإِنَّ أَبْعَدَ النَّاسَ مِنْ اللَّهِ الْقُلُوبُ الْقَاسِيُّ.

Abdullah ibn Umar (رضي الله عنهما) narrates that the Messenger of Allah (صلى الله عليه وآلله وسلم) said, "**Do not talk much without remembering Allah because excessive talk without Allah's remembrance hardens hearts.** And of men the farthest from Allah is the callous-hearted."

Reference

- Tirmidhi, al-Jami-us-sahih (4:607#2411)
- Daylami, al-Firdaws bima thur al-khitab (5:65#7475)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:135)
- Mundhiri, at-Targhib wat-tarhib (3:344#4365)
- Zurqani, Sharh al-Muwatta (4:519)
- Qurtabi, al-Jami li-ahkam al-Quran (1:463)
- Ibn Kathir, Tafsir-ul-Quran al-azim (1:115)

Hadith #211

عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: كُلُّ كَلَامٍ ابْنُ آدَمَ عَلَيْهِ لَا لَهُ إِلَّا أَمْرٌ بِمَعْرُوفٍ أَوْ نَهْيٌ عَنْ مُنْكَرٍ أَوْ ذِكْرُ اللَّهِ.

Umm-ul-Muminin Umm Habibah (ع) narrates from the Holy Prophet (صلى الله عليه وآلله وسلم) "Except for commanding the right and forbidding the wrong and remembering Allah, no utterance of Adam's son goes to his favour."

Reference

- Tirmidhi, al-Jami-us-sahih (4:608#2412)
- Hakim, al-Mustadrak (2:557#3892)
- Abu Yala, al-Musnad (13:56#7132)
- Abd ibn Humayd, al-Musnad (1:448#1554)
- Qadai, Musnad-ush-shihab (1:202#305)
- Bayhaqi, Shuab-ul-iman (1:393#514)
- Mundhiri, at-Targhib wat-tarhib (3:345#4367)
- Ibn Abd-ul-Barr, at-Tamhid (22:20)
- Faqihy, Akhbar Makkah (3:329)

Hadith #212

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذِكْرُ اللَّهِ شِفَاءُ الْفُلُوبِ.

Anas (رضي الله عنه) states, "**Remembrance of Allah (SWT) is a cure for hearts.**"

Reference

- Ajlawni, Kashf-ul-khifa wa muzil-ul-ilbas (1:505#1345)

Hadith #213

عَنْ عَوْنَ بْنِ عَبْدِ اللَّهِ قَالَ: مَجَالِسُ الذِّكْرِ شِفَاءُ الْفُلُوبِ.

Awn ibn Abdullah states, "**Dhikr sittings are a cure for hearts.**"

Reference

- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (4:241)

Hadith #214

Dhikr of Allah is better then freeing several slaves

عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَأَنَّ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ تَعَالَى مِنْ صَلَاتِ الْعَدَاءِ حَتَّى تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتِقَ أَرْبَعَةً مِنْ وَلَدِ إِسْمَاعِيلَ، وَلَأَنَّ أَقْعُدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلَاتِ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتِقَ أَرْبَعَةً.

Anas ibn Malik (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, "**Sitting with rememberers of Allah (SWT) after the fajr (morning) prayer till sunrise is more pleasing to me than setting free four slaves of the descendants of Ismail, and sitting with rememberers of Allah (SWT) after the asr (afternoon) prayer till sunset is more pleasing to me than setting free four slaves.**"

Reference

- Abu Dawud, as-Sunan (3:324#3667)
- Abu Yala, al-Musnad (6:119#3392)
- Tabarani, al-Mujam-ul-awsat (6:137#6022)
- Bayhaqi, Shuab-ul-iman (1:409#561)
- Mundhiri, at-Targhib wat-tarhib (1:178#668)
- Haythami, Majma-uz-zawa'id (10:105)

Hadith #215

عَنْ أَنَّسَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَأَنَّ أَجْلِسَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ بَعْدَ صَلَةِ الصُّبْحِ إِلَى أَنْ تَطْلُعَ الشَّمْسُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ. وَلَأَنَّ أَجْلِسَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ بَعْدَ الْعَصْرِ إِلَى أَنْ تَغْيِبَ الشَّمْسُ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْيُقَ ثَمَانِيَّةً مِنْ وَلَدِ إِسْمَاعِيلَ دِيَةً كُلُّ رَجُلٍ مِنْهُمْ اثْنَا عَشَرَ أَلْفًا.

Anas ibn Malik (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وسلم) said, "**Sitting with rememberers of Allah (SWT) from the fajr (morning) prayer till sunrise is more beloved to me than anything else where the sun rises.** Sitting with rememberers of Allah (SWT) from the asr (afternoon) prayer till sunset is more beloved to me than freeing eight people of the Children of Ismail, costing twelve thousand each."

Reference

- . Bayhaqi, as-Sunan-ul-kubra (8:38)
- Abu Yala, al-Musnad (7:154#4126)
- Harith, al-Musnad (2:950#1048)
- Bayhaqi, as-Sunan-ul-kubra (8:79)
- Bayhaqi, Shuab-ul-iman (1:409#560)
- Bayhaqi, Shuab-ul-iman (1:410#562)
- Ibn Kathir, Tafsir-ul-Quran al-azim (3:81)

Hadith #216

عَنْ سَالِمٍ قَالَ: قِيلَ لِأَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ: إِنَّ أَبَا سَعْدَ بْنَ مُتَّبِّهِ جَعَلَ فِي مَالِهِ مِائَةً مُحَرَّرَةً. فَقَالَ: إِنَّ مِائَةً مُحَرَّرَةً فِي مَالِ رَجُلٍ لَكَثِيرٌ. أَلَا أَخِرُّكُمْ بِأَفْضَلِ مِنْ ذَلِكَ؟ إِيمَانٌ مَلْزُومٌ بِاللَّذِينَ وَالنَّهَارُ وَلَا يَرَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ.

Salim narrates that Abu Darda (رضي الله عنه) was told, "Abu Sa'd ibn Munabbih has freed one hundred slaves out of his own wealth." Abu Darda said, "Surely setting free a hundred slaves spending one's property is a great thing, but shall I not tell you of something which is superior to that? **That is**

steadfastness in your faith day and night and full time engagement of tongue in remembrance of Allah.”

Reference

- Ibn Abi Shaybah, al-Musannaf (6:59#29464)
- Ibn Abi Shaybah, al-Musannaf (7:170#35057)
- Dabbi, Kitab-ud-dua (1:268#91)
- Ibn Abi Asim, Kitab-uz-Zuhd (1:136)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (1:219)
- Bayhaqi, Shuab-ul-iman (1:435#627)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:238)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:445)
- Mundhiri, at-Targhib wat-tarhib (2:253#2293)
- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (1:362)

Hadith #217

Dhikr of Allah saves from Hell fire

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: يَقُولُ اللَّهُ أَخْرُجُوهُ مَنْ ذَكَرَنِي بِيَوْمًا
أَوْ حَافَنِي فِي مَقَامٍ.

Anas ibn Mālik (رضي الله عنه) narrates from the Holy Prophet (صلى الله عليه وآلها وسلم), “**Allah (SWT) will say, ‘Pull him out of Hell who remembered Me some day or feared Me at some point.’”**

Reference

- Tirmidhi, al-Jami-us-sahih (4:712#2594)
- Ibn Abi Asim, as-Sunnah (2:400#833)
- Ibn Abi Asim, Kitab-uz-Zuhd (1:369)
- Hakim, al-Mustadrak (1:141#234)
- Bayhaqi, al-Itiqad (1:201)
- Bayhaqi, Shuab-ul-iman (1:469,470#740)
- Daylami, al-Firdaws bima thur al-khitab (5:244#8084)
- Mundhiri, at-Targhib wat-tarhib (4:130#5108)
- Ibn Hayyan, Tabaqat-ul-muhaddisin bi Asbahan (3:16#242)

Hadith #218

عَنْ أَنَّسَ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: مَنْ ذَكَرَ اللَّهَ فَفَاضَتْ عَيْنَاهُ مِنْ خَشْبَيْهِ اللَّهِ حَتَّىٰ يُصِيبَ الْأَرْضَ مِنْ دَمْوعِهِ، لَمْ يَعْذِبْهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ.

Anas ibn Mālik (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وآلها وسلم) said, "**Whoever remembers Allah (SWT) and his eyes well with tears for fear of Allah (SWT)**, and the tears fall and wet the ground, Allah will not torment him at all on the Day of Resurrection."

Reference

- Hakim, al-Mustadrak (4:289#7668)
- Tabarani, al-Mujam-ul-awsat (6:196#6171)

- Mundhiri, at-Targhib wat-tarhib (4:113#5023)

Hadith #219

عَنْ أَبِي بْنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ إِذَا دَهَبَ ثُلُثَ اللَّيْلِ قَامَ، فَقَالَ: يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، جَاءَتِ الرَّاجِفَةُ تَتَبَعَّهَا الرَّاجِفَةُ، جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ.

Ubayy ibn Ka'b narrates that when two-third night had passed, the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) stood up and said, **“O people, remember Allah (SWT), remember Allah (SWT).”** The Jolting (Hour) has come and the one that follows is also approaching; the death has come with its agony; the death has come with its agony.”

Reference

- . Tirmidhi, al-Jami-us-sahih (4:636#2457)
- Abd ibn Humayd, al-Musnad (1:89#170)
- Bayhaqi, Shuab-ul-iman (1:394#517)
- Daylami, al-Firdaws bima thur al-khitab (5:272#8160)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (1:256)
- Maqdsi, al-Ahadith-ul-mukhtarah (3:389#1184)
- Mundhiri, at-Targhib wat-tarhib (2:327#2577)

Hadith #220

لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يُصَاحِحُ بِرْجُلٍ مِنْ أَمْهَى يَوْمِ الْقِيَامَةِ عَلَى رُعُوسِ الْخَلَائِقِ فَيُنَشِّرُ لَهُ تِسْعَةُ وَتِسْعُونَ سِجْلًا كُلُّ سِجْلٍ مَدَ الْبَصَرَ، ثُمَّ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: هَلْ تُنَكِّرُ مِنْ هَذَا شَيْئًا؟ فَيَقُولُ: لَا، يَا رَبِّ، فَيَقُولُ: أَظْلَمَنَاكَ كَتَبِي الْحَافِظُونَ؟ ثُمَّ يَقُولُ: أَنَّكَ عَنْ ذَلِكَ حَسَنَةٌ؟ فَيَهَابُ الرَّجُلُ، فَيَقُولُ: لَا، فَيَقُولُ: بَلَى، إِنَّكَ عِنْدَنَا حَسَنَاتٍ وَإِنَّهُ لَا ظُلْمٌ عَلَيْكَ الْيَوْمَ، فَتُخْرَجُ لَهُ بِطَاقَةٍ فِيهَا، “أَسْهَدْتَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،” قَالَ: فَيَقُولُ: يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجَلَاتِ؟ فَيَقُولُ: إِنَّكَ لَا تُظْلِمُ فَتُؤْضَعُ السِّجَلَاتُ فِي كِفَّةٍ، وَالْبِطَاقَةُ فِي كِفَّةٍ، فَطَاشَتِ السِّجَلَاتُ وَنَفَّاثَتِ الْبِطَاقَةُ.

Abdullah ibn Amr (رضي الله عنهما) narrates that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "On the Day of Resurrection a man from my ummah (community) will be called in front of people, with ninety-nine registers spread out in front of him. The length of each register will be as far as the eye can see. Allah (SWT) will then say, 'Can you deny anything that is inside them?' The man will reply, 'O my Lord, no.' Then Allah (SWT) will say, 'Did my angels who record deeds wrong you any way?' He will then say, 'Do you have any pious deed in addition to this?' The man will be terrified and say, 'No.' Allah (SWT) will say, 'Why not, indeed We have your pious deeds (recorded) with Us and indeed you will not be oppressed today.' **A card will be taken out for him that will read, 'I bear witness that there is no God but Allah (SWT) and that Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is His servant and His Messenger.'**" The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "That man will say, 'What will this card do against these registers?' Allah (SWT) will say, 'You will not be wronged.' Then the registers will be placed in one scale (of the balance) and the card in the other scale. The registers will rise up and the card will weigh heavier."

Reference

- Ibn Majah, as-Sunan (2:1437#4300)
- Hakim, al-Mustadrak (1:710#1937)
- Kanani, Juz-ul-bitqaqah (1:34#2)
- Dhahabi, Mujam-ul-muhaddisin (1:48)
- Ibn Qayyim, Hashiyah ala Sunan Abu Dawud (13:70)

Hadith #221

Dhikr of Allah saves from Shaitan

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ الشَّيْطَانَ وَاضِعُ خُطْمَةٍ عَلَى قُلُوبِ بْنِ آدَمَ. فَإِنْ ذَكَرَ اللَّهُ خَنَّسَ وَإِنْ نَسِيَ التَّقْمَ قَبْلَهُ. فَذَلِكَ الْوَسْوَاسُ الْخَنَّاسُ.

Anas ibn Mālik (رضي الله عنه) narrates that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said, "**Satan has placed his mouth upon the heart of Adam's**

son. If he remembers Allah (SWT) Satan moves away, and if he forgets to remember Allah (SWT) Satan eats the mouthful of his heart. And this is (referred to in Allah's words), 'The Whisperer of evil who withdraws.'"

Reference

- Abu Yala, al-Musnad (7:278#4301)
- Bayhaqi, Shuab-ul-iman (1:403#540)
- Daylami, al-Firdaws bima thur al-khitab (2:379#3691)
- Mundhiri, at-Targhib wat-tarhib (2:257#2307)
- Haythami, Majma-uz-zawaaid (7:149)
- Ibn Kathir, Tafsir-ul-Quran al-azim (4:586)

Hadith #222

عَنْ ابْنِ عَبَّاسٍ رضيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ (الْوَسْوَاسُ الْخَنَّاسُ) قَالَ: الشَّيْطَانُ جَاثِمٌ عَلَى قَلْبِ ابْنِ آدَمَ فَإِذَا سَهَّا وَغَفَلَ وَسُوَسَ، وَإِذَا ذَكَرَ اللَّهُ خَلَّ.

Abdullah ibn Abbas (رضي الله عنهم) says about Allah's words: 'The Whisperer (of evil) who withdraws,' "**Satan rides man's heart every moment. If he forgets or neglects, Satan whispers evil (into his mind). But when he remembers Allah, Satan withdraws.**"

Reference

- Ibn Abi Shaybah, al-Musannaf (7:135#34774)
- Maqdasi, al-Ahadith-ul-mukhtarah (10:367#393)
- Ibn Kathir, Tafsir-ul-Quran al-azim (4:576)
- Tabari, Jami-ul-bayan fi tafsir al-Quran (30:355)

► Manawi, Fayd-ul-Qadir (2:358)

► Asqalani, Fath-ul-bari (8:9)

Hadith #223

عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَا مِنْ آدَمِيٍّ إِلَّا لِقَلْبِهِ بَيْتَانٌ: فِي أَحَدِهِمَا الْمَلَكُ وَفِي الْآخَرِ الشَّيْطَانُ. فَإِذَا ذَكَرَ اللَّهَ حَسَنٌ، وَإِذَا لَمْ يَذْكُرْ اللَّهَ وَضَعَ مِنْقَارُهُ فِي قَلْبِهِ وَوَسْوَسٌ.

Abdullah ibn Shaqiq (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عنه) said, "There are two compartments in everybody's heart. In one of them reside angels while in the other dwells Satan. **When a man remembers Allah (SWT), Satan moves away and when he does not remember Allah (SWT), Satan puts his beak (mouth) into his heart and whispers evil into it.**"

Reference

► Hisan Hasin (p. 29)

Hadith #224

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَا مِنْ مَوْلُودٍ إِلَّا عَلَى قَلْبِهِ الْوَسْوَاسُ. فَإِنْ ذَكَرَ اللَّهَ حَسَنٌ وَإِنْ غَفَلَ وَسْوَسٌ وَهُوَ قَوْلُهُ تَعَالَى (الْوَسْوَاسُ الْخَنَّاسُ).

Abdullah ibn Abbas (رضي الله عنهم) narrates, "There is nobody born without one who whispers evil into his heart. **So if the servant remembers Allah (SWT) the whisperer moves away, and if he neglects, the whisperer whispers evil. It refers to the words of Allah, 'The Whisperer (of evil) who withdraws.'**"

Reference

► Hakim, al-Mustadrak (2:590#3991)

► Bayhaqi, Shuab-ul-iman (1:459#676)

► Ibn Abd-ul-Barr, at-Tamhid (18:307,308)

- Tabari, Jami-ul-bayan fi tafsir al-Quran (30:355)
- Asqalani, Fath-ul-bari (8:741)
- Asqalani, Taghliq at-taliq (4:381)

Hadith #225

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ: يَعْقُدُ الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ، إِذَا هُوَ نَامَ، ثَلَاثَ عُقَدٍ. يَضْرِبُ كُلَّ عُقْدَةٍ: عَلَيْكَ لَيْلٌ طَوِيلٌ، فَارْفُدْ. فَإِنْ أَسْتَيْقَطَ فَذَكَرَ اللَّهُ أَنْحَلَّتْ عُقْدَةً. فَإِنْ تَوَضَّأَ أَنْحَلَّتْ عُقْدَةً. فَإِنْ صَلَّى أَنْحَلَّتْ عُقْدَةً. فَأَصْبَحَ شَيْطَانًا طَبِيبَ النَّفْسِ وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانًا.

Abu Huraira (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآلله عنه) said, "When one of you goes to sleep, Satan ties three knots at the back of his neck, sealing every knot with, 'You have a long night, so sleep on.' **If he wakes and remembers Allah, then one knot is untied.** If he performs ablution, the second knot is untied. Then if he prays, the third knot is untied. In the morning he will be active and in good spirits, otherwise he will be in bad spirits and lazy in the morning."

Reference

- Bukhari, as-Sahih (1:383#1091)
- Bukhari, as-Sahih (3:1193#3096)
- Muslim, as-Sahih (1:538#776)
- Nasai, as-Sunan (3:203#1607)
- Abu Dawud, as-Sunan (2:32#1306)
- Ibn Majah, as-Sunan (1:421#1329)
- Malik, al-Muwatta (1:176#424)

- Ahmad ibn Hambal, al-Musnad (2:243#7306)
- Ibn Hibban, as-Sahih (6:293#2553)
- Abu Yala, al-Musnad (11:167#6278)

Hadith #226

عَنْ أَبْنَىْ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّجَّيُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: قَالَ إِبْرِيْسُ: يَا رَبِّ، كُلُّ خَلْقَكَ قَدْ سَبَّتْ أَزْرَاقَهُمْ، فَمَا رِزْقِي؟ قَالَ: كُلُّ مَا لَمْ يُذْكُرْ اسْمِي عَلَيْهِ.

Abdullah ibn Abbas narrates that the Holy Prophet said, "Satan said, 'O Lord, Whatever You have created You have also provided it subsistence. So fix my food as well. Allah (SWT) said, '**Everything on which My name is not invoked is your food.**'"

Reference

- Ibn Hayyan, al-Azmah (5:1683)
- Maqdasi, al-Ahadith-ul-mukhtarah (10:361#385)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (3:278)

Hadith #227

عَنْ أَبْنَىْ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَنْ عَجَزَ مِنْكُمْ عَنِ اللَّيْلِ أَنْ يُكَابِدَهُ وَبَخَلَ بِالْمَالِ أَنْ يُنْفِقَهُ وَجَنَّ عَنِ الْغُدُوِّ أَنْ يُجَاهِدَهُ، فَلَيَكْثُرَ مِنْ ذِكْرِ اللَّهِ.

Abullah ibn Abbas narrates that the Messenger of Allah said, "Whoever among you is unable to bear the burden of worshipping at night, is stingy in spending his wealth and is a coward when it comes to fighting **the enemy should remember Allah (SWT) greatly.**"

Reference

- Bayhaqi, Shuab-ul-iman (1:391#508)
- Tabarani, al-Mujam-ul-kabir (11:84#11121)
- Abd ibn Humayd, al-Musnad (1:215#641)
- Mundhiri, at-Targhib wat-tarhib (2:254#2297)
- Haythami, Majma-uz-zawaaid (10:74)

Hadith #228

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَنَّهُ قَالَ: عَطُّوُا إِلَيْنَاهُ، وَأُوكُوا السِّقَاءَ، وَأَغْلُقُوا الْبَابَ، وَأَطْفُلُوا السِّرَاجَ، فَإِنَّ الشَّيْطَانَ لَا يَحْلُّ سِقَاءً وَلَا يَقْتَنُ بَابًا وَلَا يُكْشِفُ إِنَاءً. فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا أَنْ يَعْرُضَ عَلَى إِنَاءِهِ عُودًا وَيَذْكُرَ اسْمَ اللَّهِ، فَلْيَقْعُلْ، فَإِنَّ الْفُوِيسِقَةَ تُضْرِمُ عَلَى أَهْلِ الْبَيْتِ بَيْتَهُمْ.

Jabir (رضي الله عنه) narrates that the Messenger of Allah (صلى الله عليه وآلها وسلم) said, "Cover the vessels, tie up the water-skin, shut the doors and extinguish the lamp, because Satan does not loosen a water-skin or open a door or uncover a vessel. If one of you cannot find anything but a piece of wood to put over his vessel **and invoke His name on it, let him do so**, because harmful things (mice) set a house on fire."

Reference

- Muslim, as-Sahih (3:1594#2012)
- Ibn Majah, as-Sunan (2:1129#3410)
- Abu Yala, al-Musnad (4:178#2258)
- Abu Awanah, al-Musnad (5:142#8152)
- Bayhaqi, as-Sunan-ul-kubra (1:256#1143)
- Bayhaqi, Shuab-ul-iman (5:127#6061)

Hadith #229

People who do Dhikr so much that they become insane will be one who will be fully relieved and successful on Day of judgement

عَنْ أَبِي هُرَيْرَةَ رضيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: سَبَقَ الْمُفْرِدُونَ قَالُوا: وَمَا الْمُفْرِدُونَ، يَا رَسُولَ اللَّهِ؟ قَالَ: الْمُسْتَهَنُونَ فِي ذِكْرِ اللَّهِ، يَضْعَفُ الذِّكْرُ عَنْهُمْ أَنْقَالُهُمْ، فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خَفَافًا.

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ narrates that the Messenger of Allah (رضي الله عنه) said, "The mufarradun have taken the lead." The Companions asked, "Who are the mufarradun, O Messenger of Allah?" He replied, "**They are the people who have been intoxicated by remembrance of Allah (SWT) so much that they have gone insane. Dhikr will relieve them of their burden and they will come to Allah (SWT) on the Day of Resurrection fully relieved.**"

Reference

- Tirmidhi, al-Jami-us-sahih (5:577#3596)
- Bayhaqi, Shuab-ul-iman (1:390#506)
- Bukhari, at-Tarikh-ul-kabir (8:449#3651)
- Daylami, al-Firdaws bima thur al-khitab (2:309#3397)
- Hakeem Tirmidhi, Nawadir-ul-usul fi ahadith ar-rasul (4:106)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:443)
- Mundhiri, at-Targhib wat-tarhib (2:256#2306)
- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (6:455)

Hadith #230

عَنْ أَبِي الدَّرْدَاءِ رضيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِي سَفَرٍ، فَقَالَ: سَبَقَ الْمُفْرِدُونَ قَالُوا: يَا رَسُولَ اللَّهِ، وَمَا الْمُفْرِدُونَ؟ قَالَ: الْمُفْرِدُونَ بِذِكْرِ اللَّهِ وَضَعَفَ الذِّكْرُ عَنْهُمْ أَنْقَالُهُمْ، فَيَأْتُونَ يَوْمَ الْقِيَامَةِ خَفَافًا.

Abu Darda (رضي الله عنه) narrates, "When we were with the Messenger of Allah (صلى الله عليه وآله وسلم) on a journey, he said: 'The mufarradun have taken the lead.' The Companions asked, 'Who are the mufarradun, O Messenger of Allah?' He replied: **'They are the ones who have been intoxicated by remembrance of Allah. The dhikr will relieve them of their burdens, so on the Day of Resurrection they will come to Allah relieved.'**"

Reference

- Haythami, Majma-uz-zawaaid (10:75)
- Suyuti, ad-Durr-ul-manthur fit-tafsir bil-mathur (6:455)

Proof of "LOUD" Dhikr and RAISING VOICE HIGH"

Some people out of their enmity towards the great people of Tassawuf claim that there is no Jawaaz (legitimacy) of performing loud Dhikr. Although collective Dhikr has been proven above but now we would like to establish proof of doing Loud Dhikr. Again this is a norm amongst Sufis only whereas some people have abandoned this Sunnah and great practice. Hence It is proven that such people are spreading Bidah whereas Ahlus sunnah wal jammah (sunni muslims) are upholding Sunnah proudly.

Hadith#

عن عقبة بن عامر: أن رسول الله صلی الله عليه وسلم قال لرجل يقال له ذو البجادين: إنه أواه وذلك أنه رجل كان يكثر ذكر الله بالقرآن والدعاء ويرفع صوته

Translation: From Uqba ibn Aamir (RA): "The Prophet (Peace be upon him) said of a man named Dhu al-bijadayn: **"Innahu awwah** He is a man who says **ah! a lot**" This is because he was a man abundant in his dhikr of Allah in Qur'an-recitation, and **he would raise his voice high when supplicating.**

[Musnad Ahmed (5/161), Tafsir Ibn Kathir (4/193)] – Imam al-Haythami (rah) declared it's chain to be "HASSAN" in Majma uz Zawaaid (9/616)]

Hadith #

أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ ، أَوْ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ، قَالَ: رَأَى نَاسٌ نَارًا فِي الْمَقْبَرَةِ فَأَتَوْهَا فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقَبْرِ وَإِذَا هُوَ يَقُولُ: تَأْلُوْنِي صَاحِبِكُمْ، فَإِذَا هُوَ الرَّجُلُ الَّذِي كَانَ يَرْفَعُ صَوْتَهُ بِالْدُّكْرِ

Translation: Narrated by Jabir bin Abdullah (RA): The people saw fire (light) in the graveyard and they went there. They found that the Apostle of Allah (peace be upon him) was in a grave and he was saying: **Give me your companion. This was a man who used to "RAISE HIS VOICE" while mentioning the name of Allah.**

[Narrated Jabir ibn Abdullah Abu Dawood Hadith # 3164, Published by Maktaba al Asriyyah, Beirut, Lebanon]

Imam Hakim has mentioned this in the chapter : "Virtue of raising the voice in Dhikr and he declared it "**Sahih on the criteria of Sahih Muslim**" [Mustadrak ala Sahihayn (1/522)]

There are many more proofs but due to brevity issue we would like to conclude with the beautiful verdict of Mujaddad of 9th Century i.e. Imam Jalal ud-din Suyuti (Rahimuhullah)

Verdict of Mujaddad wal Imam Jalal-ud-din Suyuti (rah)

نتيجة الفكر في الجهر بالذكر
بسم الله الرحمن الرحيم

الحمد لله وكفى. وسلام على عباده الذين اصطفى. سالت أكرمك الله عما اعتناده السادة الصوفية من عقد حلق الذكر والجهر به في المساجد ورفع الصوت بالتهليل وهل ذلك مكروه أو لا

الجواب - إنه لا كراهة في شيء من ذلك وقد وردت أحاديث تقضي استحباب الجهر بالذكر وأحاديث تقضي استحباب الأسرار به والجمع بينهما أن ذلك يختلف باختلاف الأحوال والأشخاص

Translation:

**The Result of Contemplation on Loud remembrance
In the name of Allah, Most Gracious, Most Merciful.**

Question:

All praises and thanks are due to Allah & He suffices. Peace be upon His chosen servants. You asked may Allah honor you, concerning "**THE SUFI PRACTICE**" of setting up circles in the masajid for the purpose of dhikr, in particular the "**RAISING OF THEIR VOICES**" when reciting La ILaha IL Allah. Is this (practice) hated or disliked (makrūh) or otherwise?

Answer:

In fact, "**THERE IS NOTHING DISLIKED IN IT AT ALL**" Many hadiths of the Prophet (Peace be upon him) have actually suggested that open and loud dhikr (al jahr bi al-dhikr) is preferred. There are also those ahadīth that justify silent dhikr. Both these views are correct in relation to the varying nature of individuals.

[As-Suyuti in Al Hawi lil Fatawi, Volume # 1, Page No. 422]

Hadith #231 (Loud Dhikr proof)

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا كَانَ يَرْفَعُ صَوْتَهُ بِالْدِيْكَرِ فَقَالَ رَجُلٌ: لَوْ أَنَّ هَذَا حَقَّضَ مِنْ صَوْتِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: فَإِنَّهُ أَوَّاهٌ. قَالَ: فَمَاتَ فَرَأَى رَجُلًا نَارًا فِي قَبْرِهِ فَأَتَاهُ فَإِنَّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فِيهِ وَهُوَ يَقُولُ: هَلْمُوا إِلَى صَاحِبِكُمْ. فَإِنَّهُ هُوَ الرَّجُلُ الَّذِي كَانَ يَرْفَعُ صَوْتَهُ بِالْدِيْكَرِ.

Jabir ibn Abdullah (رضي الله عنهما) narrates **that a man used to remember Allah (SWT) loudly so another man said that it would be better if he lowered his voice**. The Messenger of Allah (صلى الله عليه وآلله وسلم) said, "**He is ecstatic.**" When he died, a man saw light in his grave so he approached it. He saw the Messenger of Allah (صلى الله عليه وآلله وسلم) was already there and was

saying, “Come to this friend of yours. He is the same man who used to raise his voice while doing dhikr.”

Reference

- Hakim, al-Mustadrak (1:522#1361)
- Bayhaqi, Shuab-ul-iman (1:418#585)
- Manawi, Fayd-ul-qadir (1:457)

Hadith #232 (Loud Dhikr proof)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَى نَاسٌ نَارًا فِي الْمَقْبَرَةِ فَأَتَوْهَا فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقَبْرِ وَإِذَا هُوَ يَقُولُ: نَأْلُونِي صَاحِبَكُمْ. وَإِذَا هُوَ الرَّجُلُ الْأَوَّلُ الَّذِي يَرْفَعُ صَوْتَهُ بِالذِّكْرِ.

Jabir ibn Abdullah (رضي الله عنهم) narrates, “People saw light in the graveyard and when they approached it they saw the Messenger of Allah (صلى الله عليه وآله وسلم) standing in a grave. He was saying, ‘Pass your companion to me.’ **He (the dead) was the same ecstatic man who used to raise his voice while remembering Allah.’**”

Reference

- Hakim, al-Mustadrak (2:375#3318)
- Bayhaqi, as-Sunan-ul-kubra (4:53#6836)
- Bayhaqi, Shuab-ul-iman (1:418#584)

Hadith #233 (Loud Dhikr proof)

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَى نَاسٌ نَارًا فِي الْمَقْبَرَةِ، فَأَتَوْهَا، فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقَبْرِ وَإِذَا هُوَ يَقُولُ: نَأْلُونِي صَاحِبَكُمْ. فَإِذَا هُوَ الرَّجُلُ الْأَوَّلُ الَّذِي كَانَ يَرْفَعُ صَوْتَهُ بِالذِّكْرِ.

Jabir ibn Abdullah (رضي الله عنهم) narrates, “People sighted fire in a grave and came to it. The Messenger of Allah (صلى الله عليه وآله وسلم), already standing in the grave, was saying, ‘Pass your companion to me.’ **He was the man**

who raised his voice in the course of remembering Allah.”

Reference

- Abu Dawud, as-Sunan (3:201#3164)
- Bayhaqi, as-Sunan-ul-kubra (4:31#6701)
- Tabarani, al-Mujam-ul-kabir (2:182#1743)
- Abu Nuaym, Hilyat-ul-awliya wa tabaqat-ul-asfiya (3:351)
- Zaylai, Nasb-ur-rayah (2:306)
- Andlusi, Tuhfat-ul-muhtaj (2:28#881)
- Shawkani, Nayl-ul-awtar (4:137)
- Mubarakpuri, Tuhfat-ul-ahwadhi (4:125,139)

Hadith #234 (Loud Dhikr proof)

عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ لِرَجُلٍ يُقَالُ لَهُ دُوَّالِبِجَادِينَ: إِنَّهُ أَوَّاهٌ. وَذَلِكَ أَنَّهُ كَانَ كَثِيرَ الذِّكْرِ لِلَّهِ عَزَّوَجَلَ فِي الْقُرْآنِ وَيَرْفَعُ صَوْتَهُ فِي الدُّعَاءِ.

Uqbah ibn Amir (رضي الله عنه) narrates that the Holy Prophet (صلى الله عليه وآله وسلم) said about a man who was known as Dhul Bijadyn, “**He is lost (in love of Allah),**” **because he used to remember Allah (SWT) a lot by reciting the Qur'an and raised his voice while making supplication.**

Reference

- Ahmad ibn Hambal, al-Musnad (4:159#17489)
- Ruyani, al-Musnad (1:170#210)
- Tabarani, al-Mujam-ul-kabir (17:295#813)

- Bayhaqi, Shuab-ul-iman (1:416#580)
- Haythami, Majma-uz-zawaid (9:369)
- Tabari, Jami-ul-bayan fi tafsir al-Quran (11:52)

Hadith #235

عَنْ أَبِي هُرَيْرَةَ رضيَ اللَّهُ عَنْهُ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِيرُ فِي طَرِيقٍ مَكْثَةً، فَمَرَّ عَلَى جَبَلٍ يُقَالُ لَهُ جُمْدَانٌ، فَقَالَ: سِيرُوا، هَذَا جُمْدَانٌ، سَبَقَ الْمُفَرَّدُونَ. قَالُوا: وَمَا الْمُفَرَّدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: الْذَّاكِرُونَ اللَّهَ كَثِيرًا وَالْذَّاكِرَاتُ .

Abu Huraira (رضي الله عنه) narrates when the Messenger of Allah (صلى الله عليه وآلـهـ عنه) was travelling on his way to Makkah and came to a mountain called Jumdan, he said, "Go on, this is Jumdan; the mufarradun have gone ahead." The Companions asked, "Who are the mufarradun, O Messenger of Allah?" He replied, "**Those men and women who remember Allah greatly.**"

Reference

- Muslim, as-Sahih (4:2062#2776)
- Ibn Hibban, as-Sahih (3:140#858)
- Bayhaqi, Shuab-ul-iman (1:389#504)
- Ibn Rajab, Jami-ul-ulum wal-hikam (1:443)
- Mundhiri, at-Targhib wat-tarhib (2:256#2306)

part 2

Virtues of sending Durood on Prophet Muhammad ﷺ

Greetings and Salutations on the Prophet(صلى الله عليه وسلم)

The Qur'anic verse pertaining to Greetings and Salutations is highly meaningful and replete with wisdom. Allah proclaims in the Qur'an as follows:

"Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect." [Quran 33:56]

As Allah azza wajjal has Himself acted upon this command therefore this divine practice becomes the sunnah of Allah. This is unlike most of Allah's other commands. All worships such as prayers, fasting, the pilgrimage, charity and donations are the commandments of Allah but not His sunnah. Allah neither performs hajj nor fasts nor prays. He is above all these things

However, the showering of blessings and salutations upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is the Divine practice of Allah, His sunnah. As the glory of Allah is the highest and the most exalted, so His sunnah is also the highest and the most exalted.

Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has guaranteed the intercession for those who send salutations

Hadith #1

The Noble Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has guaranteed the intercession for those who send salutations if they ask Allah for it.

'Abdullah bin 'Amr bin al-Aas (رَضِيَ اللَّهُ عَنْهُ) reported that he heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) saying:

When you hear the mu'adhdhin, repeat what he says, **then invoke blessings on me for every one who invokes blessings on me once, will receive ten blessings from Allah. Then ask Allah for the waseelah to be granted to me.** It is a position in paradise that may not be granted to any but one of Allah's servants, and I dearly hope that I will be that servant. Whoever asks Allah for the waseelah for me, my intercession is guaranteed for him.

References

- Muslim, as-Saheeh, b. of salat (prayer) ch.7 (1: 288-9 # 384)
- Abu Dawood, Sunan, b. of salāt (prayer) 1: 144 (# 523)
- Tirmidhi, al-Jami'-us-saheeh, b. of manaqib (virtues and merits of the Prophet and his companions) ch.1 (5: 586-7 # 3614)
- Nasai Sunan, b. of adhān (the call to prayer) 2: 25-6
- Ahmad bin Hambal, Musnad (2:168)
- Ibn Khuzaymah, as-Saheeh, 1: 219 (# 418)
- Muhammad Khateeb Tabraizi, Mishkat-ul-Masabeeh, b. of salat (prayer) ch.5 (1: 215 # 657)
- Husayn bin Masood Baghawi, Sharh-us-sunnah, 2: 284-5 (# 421)
- Ala'-ud-Din 'Ali, Kanz-ul-'Ummal, 7: 700 (# 20998)

2)There is no guarantee of the acceptance of a dua (supplication) without invoking blessings on the Prophet (صلی اللہ علیہ وآلہ وسلم).

Hadith #2

A tradition of the Holy Prophet (صلی اللہ علیہ وآلہ وسلم) states:

Fadalah bin 'Ubayd reported: Allah's Messenger (صلی اللہ علیہ وآلہ وسلم) was sitting amongst us, there entered a person and he prayed as saying, "O Allah! Forgive me, have mercy upon me." Thereupon Allah's Messenger (صلی اللہ علیہ وآلہ وسلم) said, "O worshipper! You have made haste in praying. **When you pray and sit (at the end) laud Allah of what He is worthy of and send blessings upon me and then supplicate Him.**" The narrator said: Then another man prayed after him and he lauded Allah and invoked blessings of Allah upon the Prophet (صلی اللہ علیہ وآلہ وسلم), and the Prophet (صلی اللہ علیہ وآلہ وسلم) said to him, "O worshipper! Make a supplication and it would be responded."

Reference

- Tirmidhi related in al-Jai'-us-saheeh, b. of da'awat (supplications) ch.65 (5: 516 # 3476) and graded it hasan (fair)

Hadith #3

Once 'Umar bin Khattab (رضي الله عنه) said to his nation:

The supplication is stopped between the heaven and the earth and nothing of it ascends, till you invoke blessing on your Prophet.

Reference

► Tirmidhi related in al-Jami'-us-saheeh, b. of salat (prayer) ch.352 (2: 356 # 486).

Hadith #4

The Holy Prophet (صلی الله علیہ وآلہ وسلم) said:

He who invokes blessings upon me once, Allah showers ten blessings upon him and obliterates (his) ten sins and elevates him by ten ranks

Reference

► Nasi, Sunan, b. of sahw (unintentional mistake), 3: 50; Ahmad bin Hambal, Musnad, 3: 102 & 261; Muhammad Hakim, al-Mustadrak, 1:550, and Dhahabi also graded it saheeh (sound).

Hadith #5

The Holy Prophet (صلی الله علیہ وآلہ وسلم) said:

He who blesses me once, Allah blesses him ten times.

Reference

► Muslim, as-Saheeh, b. of salat (prayer) ch. 17 (1: 251 # 408).

Hadith #6

'Abdullah bin Masood (رضي الله عنه) reported Allah's Messenger (صلی الله علیہ وآلہ وسلم) as saying:

The one who will be nearest me on the Day of Resurrection will be the one who invoked most blessings on me.

Reference

- Transmitted by Tirmidhi in his Sunan, b. of salāt (prayer), ch. 352 (2: 354 # 484)
- Bukhari, at-Tireekh-ul-kabeer, (5: 177 # 559)
- Baghawi, Sharh-us-sunnah, (3: 197 # 686)
- Muhammad Khateeb Tabraizi, Mishkat-ul-masabeeh, b. of salāt (prayer), ch. 16 (1: 278 # 923)
- Dhahabi, Meezan-ul-i'tidal fi naqd-ir-rijal, (4: 228 # 8945).

Virtues of Greeting and Salutation

Hadith #7

Abu Talhah (رضي الله عنه) narrated assigning it to his father:

Allah's Messenger came one day with a gleaming countenance and said, "Jibreel came to me and said," (Verily your Lord says,) "Muhammad! Does it not please you that one amongst your Ummah should **invoke blessings** on you and I should bless him ten times and one amongst your Ummah should **send greetings** of peace to you and I should send ten greetings of peace upon him.

Reference

- Nasai, Sunan, b. of sahw (unintentional mistake), 3: 50.

Hadith #8

Ibn Wahb (رضي الله عنه) related that the Prophet (صلى الله عليه وآلـه وسلـم) said:

"Whosoever asks for peace on me ten times, it is as if he has freed a slave"

Reference

► Qadi 'Iyad, ash-Shifa, 2:653.

4) Angels' Salutations

Angels shower blessings and salutations upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)

"Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect." [33: 56]

All the groups of angels are equally and unexceptionally engaged in showering blessings and salutations upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) together. Angels convey the greetings and salutations of the faithful from dawn to dusk. Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) likes these presents and invokes blessings upon the senders. As he (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) stated:

Hadith #9

"The mobile (squads) of angels in the earth conveys to me the blessings invoked upon me by my Ummah"

Reference

► Nasai, Sunan, b. of sahw (unintentional mistake) 3:43

► Sulayman bin Ahmed Tabarani, al-Mu'jam-ul-kabeer, (10: 219-20 # 10528-9)

► Ahmad bin Husayn Bayhaqi, Shu'ab-ul-iman, (2: 218 # 1582).

Hadith #10

"Invoke blessings upon me, since blessings invoked by you are conveyed to me wherever you may be"

Reference

► Abu Dawood, Sunan, b. of manasik (rituals of hajj) (2: 218 # 2042)

► 'Ali bin Abu Bakr Haythami, Majma'-uz-zawa'id, 2: 247

Hadith #11

"He who invokes blessings upon me by my grave, I will hear him and he who invokes upon me at a distance it will be conveyed to me."

Reference

► Ahmad bin Husayn Bayhaqī, Shu'ab-ul-īmān, (2: 218 # 1583)

► 'Ala'-ud-Din 'Alī, Kanz-ul-'ummah, (1: 498 # 1583) 5)

Virtues of sending blessing and sending greetings of peace

Hadith #12

Abu Talhah (رضي الله عنه) narrated assigning it to his father:

Allah's Messenger came one day with a gleaming countenance and said, "Jibreel came to me and said," (Verily your Lord says,) "Muhammad! Does it not please you that one amongst your Ummah should **invoke blessings** on you and I should bless him ten times and one amongst your Ummah should **send greetings** of peace to you and I should send ten greetings of peace upon him.

Reference

► Nasai, Sunan, b. of sahw (unintentional mistake), 3: 50.

If a believer sends salam upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) the reward is much higher in rank and degree. Muslims who pay salam upon the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will be given a reply and have the same returned to them by Almighty Allah and the angels. Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) stated:

Hadith #13

"There is no Muslim who invokes blessings upon me (salutes me), but Allah returns to me my soul till I respond to him in return."

Reference

- Abu Dawood, Sunan, b. of manasik (rituals of hajj), (2: 218 # 2041)
- Ahmad bin Hambal, Musnad, 2:527

Hadith #14

'Abd-ur-Rahman bin 'Awf (رضي الله عنه) narrates that the Prophet (صلى الله عليه وآله وسلم) said:

I met Jibril who said: I give you good news that Allah has said, "Whosoever asks for peace for you, I ask for peace for him, whosoever blesses you, I bless him."

References

- Muhammad Hakim transmitted it in al-Mustadrak (1:222-3) and Dhahabi also confirmed it
- Bayhaqi in Sunan-ul-kubra (2:371 & 9:286)
- Qadi 'Iyad in ash-Shifa, 2:650.

Hadith #15

Amir bin Rabeeah (رضي الله عنه), on his father's authority, said that he heard the Prophet (صلى الله عليه وآله وسلم) saying:

"The angels will continue to bless anyone who blesses me, as long as he continues to do so, so the servant should either reduce or enhance this"

References

- Ibn Majah, Sunan, b. of iqamat-us-salat was-sunnah fiha (establishing prayer and its sunnahs) ch.25 (1:294#907)
- Ahmad bin Hambal, Musnad (3:445)

- Husayn bin Masood Baghawi, Sharh-us-sunnah (3:198#688)
- Qadi 'Iyad, ash-Shifa (2:651)

Hadith #16

Ibn Wahb (رضي الله عنه) related that the Prophet (صلى الله عليه وآلـه وسلـم) said:

"Whosoever asks for peace on me ten times, it is as if he has freed a slave"

Reference

- Qadi 'Iyad, ash-Shifa, 2:653

6) Curse on People who Don't send blessing on Prophet (صلى الله عليه وآلـه وسلـم)

Hadith #17

"The miserly is he, before whom I am mentioned and he does not invoke blessings on me"

Reference

- Tirmidhi, al-Jami'-us-saheeh, b. of da'wat (supplications) ch.101, (5: 551 # 3546)

Hadith #18

"Let his nose be smeared with dust, in whose presence I am mentioned, and he does not invoke blessings upon me."

Reference

- Tirmidhi, al-Jami'-us-saheeh, b. of da'wat (supplications) ch.101, (5: 550 # 3545)

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) called him astray who does not invoke blessings upon him. It is stated as follows:

Hadith #19

"He who forgets (abandons) to invoke blessings on me, misses the road (leading) to the Paradise."

References

► Ibn Majah, Sunan, b. of iqamat-us-salat was-sunnah fiha (establishing prayer and its sunnahs) ch. 25 (1: 294 # 908)

Ahmad bin Husayn Bayhaqi, Sunan-ul-kubra, 9:286.

Hadith #20

Abu Hurayrah (رضي الله عنه) also reported that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) said:

"If people sit in an assembly in which they do not remember Allah nor invoke a blessing on their Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), it will be a cause of grief for them (on the Day of Judgment)"

Reference

► Narrated by Tirmidhi in his al-Jami'-us-saheeh, b. of dua (supplication) ch.8 (5: 461 # 3380), and he graded it hasan (fair) and sahih (sound).

7) The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) emphasized recite salat and salam abundantly

Hadith #21

Ubayy bin Ka'b narrated:

I said, "O Allah's Messenger, I invoke blessings upon you very frequently. How much of my supplication should I devote to you?" He said, "As much as you like." I said, "May it be a quarter?" He said, "As much as you like, but if you make an increase in that it would be better for you." I said, "May it be a half?" He said, "As much as you like, but in case you make an increase in it

that would be better for you." I said, "May these be two thirds?" He said, "As much as you like but if you make an increase in it, it would be better." I said, "May I devote the **whole of my supplication** to you (that I make in my prayer)?" Thereupon he said, "In that case you would be free from care and your sins would be forgiven.

Reference

► Tirmidhi has graded it hasan (fair) and saheeh (sound) in his al-Jami'-us-saheeh, b. of sifat-ul-qiyamah (description of Doomsday) ch.23, (4: 637 # 2457)

8) Blessings are Present on Friday

Hadith #22

Shaddad bin Aws (رضي الله عنه) reported that Allah's Messenger (صلى الله عليه وآله وسلم) said:

"The most excellent day is the day of Jumu'ah (Friday). Adam was created on that (day) and on it the Trumpet will be blown and on it will (the people) loose their senses. So invoke blessings on me abundantly on that (day) for your blessings are presented to me"

Reference

► Ibn Majah, Sunan, b. of iqamat-us-salat was-sunnah fiha (establishing prayer and its sunnahs), ch. 79 (1: 345 # 1085); ibid, b. of jana'iz (funerals), ch. 65 (1: 524 # 1636); Abū Dawūd, Sunan, b. of salat (prayer), 1: 275 (# 1047)

Hadith #23

Prophet (صلى الله عليه وآله وسلم) said:

"Invoke blessings on me abundantly on the day of Jum'ah (Friday). Verily it is attended and the angels attend it, and none invokes blessings on me but his supplication is presented to me till he finishes it."

Reference

► Ibn Majah, Sunan, b. of jana'iz (funerals) ch. 65 (1: 524 # 1637)

9) The Prophet (صلی اللہ علیہ وآلہ وسلم) Receives the Greetings

Although angels are commissioned by Almighty Allah to convey the blessings on the Noble Prophet (صلی اللہ علیہ وآلہ وسلم), salam is directly received by the Prophet (صلی اللہ علیہ وآلہ وسلم). He has categorically and unambiguously said:

Hadith #24

"Invoke blessings on me, since blessings invoked by you are conveyed to me wherever you may be."

Reference

- Abu Dawood, Sunan, b. of manasik (rituals of hajj) (2: 218 # 2042); 'Ali bin Abu Bakr Haythami, Majma'-uz-zawa'id, 2:247

It is revealed that the Prophet (صلی اللہ علیہ وآلہ وسلم) knows his lovers and listens to them. Once he said to his companions about Hadrat 'Issa (عليه السلام) that he will return to this world. Then Hadrat Eisa (عليه السلام) will visit Madinah and the Prophet (صلی اللہ علیہ وآلہ وسلم) said:

Hadith #25

And when he ('Issa) will stand beside my grave calling: "O Muhammad!" I will respond to him.

Reference

- Ibn Hajar 'Asqalani, al-Matalib-ul-'aliyah, (4: 23 # 3853).

Scanned pages :

Scan #1

البِلَامِعُ الصَّحِيفَةُ

اللست من حديث رسول الله ﷺ وسننه وأيامه

لَذْبِي عَبْدُ اللَّهِ حُمَّادُ بْنُ إِسْمَاعِيلَ الْخَارِقِي

(۱۷۹ - ۱۸۰)

شیرینی های ایرانی

فلم تكتب دار الكتب وألهمها
وأنت تكتب ألمها

مختصر و ملخص کتاب

فِصْحَ الْأَنْطَلْقَنْ

مختصر الأحكام النافذة

مِنْ الْأَذْنِ الْمُطْلَقِ

الجزء الرابع

الْمَكَبَّ الْسَّلْفِيَّةُ
القَاهْرَةُ

عن الربيع عن عبد الله قوله . رواه أبو عبد الخطيب^(١) عن أبي أيوب من السُّلْطَنِ مُعَمَّدُ اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ كَمِنْ أَعْقَلَ رِبَّهُ مِنْ وَلَدِ إِسْمَاعِيلَ ، قَالَ أَبُو عَبْدِ اللَّهِ : وَالصَّحِيحُ قَوْلُ عُسْرَوْ . قَالَ الْمُخَلَّفُ أَبُو عَزِيزِ الْمَزْرُوُّ صَوَابُهُ عَسْرَوْ ، وَهُوَ أَبُو زَيْدٍ . قَالَ الْوَبَّاسِيُّ فَلَمْ : وَقُلَّ الصَّوْبُ (كَوْهُ أَبُو عَبْدِ اللَّهِ الْمَخَارِقِ) لِلْأَكْلِ كَمِنْ زَرَادَ لَا عَسْرَوْ

٦٥ - باب فضل الشيع^(٢)

٦٤٠٥ - حَدَّلَنَا عَبْدُ اللَّهِ بْنُ سَلَمَةَ عَنْ مَالِكِهِ عَنْ شَيْنَ عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ قَالَ سَبَّبَانَ اللَّهَ وَرَبَّهُمْ فِي يَوْمِ مَاتَةِ سَرَّهُ تَحْكُمَتْ عَلَيْهِ عَطَابَةُ وَإِنْ كَانَ مَذْلُولًا لِيَدِ الْبَرْزَرِ^(٣)

٦٤٠٦ - حَدَّلَنَا زَعْفَرَنِيْرُ بْنِ حَرْبٍ حَدَّلَنَا أَبُو فَضْلٍ عَنْ حَمَالَةٍ عَنْ أَبِي زَرْعَةَ ، عَنْ أَبِي هُرَيْرَةَ عَنْ السُّلْطَنِ أَدَدِ اللَّهِ عَلَيْهِ وَسَلَّمَ قَالَ : كَمْلَانَ حَمِيقَانَ عَلَى النَّاسِ ، قَبْلَلَانَ فِي الْمَوْلَانِ ، حَسِنَانَ لِلْرَّحْمَنِ : سَبَّعَانَ اللَّهِ الْعَظِيمَ ، سَبْعَانَ اللَّهِ وَرَبِّهِمْ

(١) الحديث ٦٤٠٦ - طرقه في : ٦٦٦٦ ، ٦٦٦٧ .

٦٦ - باب فضل ذكر الله عز وجل

٦٤٠٧ - حَدَّلَنَا عَبْدُ بْنِ الْعَلَاءَ حَدَّلَنَا أَبُو أَسَدَهُ عَنْ أَبِي زَيْدٍ ، عَنْ أَبِي سُورَةَ رَضِيَ اللَّهُ عَنْهُ ذَلِكَ : قَالَ أَبُو سُورَةَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ كَلَّفَنِي بِذَكْرِ رَبِّهِ وَلَمْ يَكُنْ لَّهُ فِي الْأَرْضِ وَلَيْلَةٌ

٦٤٠٨ - حَدَّلَنَا قَبَّيْهُ بْنَ سَعْدٍ حَدَّلَنَا خَبْرِيْرُ بْنَ الأَعْمَشِ عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِنَّ اللَّهَ مِنَ الْمُكَفِّرَةِ بِمَا يَطْهُرُونَ فِي الْأَطْرَافِ يَكْفِرُونَ أَهْلَ الْكُفَّارِ ، إِذَا وَحْشَلُوا فِيمَا يَدْكُرُونَ اللَّهَ شَافُوا إِلَيْهِمْ حَلْبَيْكُمْ ، قَالَ قَبَّيْرُ بْنُ أَبِي حِمْمَانَ إِلَيْهِمْ سَادَةُ الْمُهَاجَرَةِ ، قَالَ فَسَلَّمَ وَهُمْ مَرْجَلَةٌ وَجَلَّةٌ وَهُوَ أَطْمَمُ مِنْهُمْ : مَا يَقُولُ عَبْدُهُمْ ؟ قَالَ يَقُولُ : أَسْتَخْرُوكُمْ وَيُكْثُرُونَ وَيَحْسَنُونَ وَيُمْكِنُونَ . قَالَ يَقُولُ : مَلِ رَأَوْنَ ؟ قَالَ يَقُولُونَ : لَا وَلَهُ مَا رَأَوْكَ . قَالَ يَقُولُ : كَيْفَ لَوْ رَأَوْكَ كَاهِنًا أَشَدُ لَكَ عَادَةً ، يَا شَدُّ لَكَ لَعْبَيَا وَأَكْثَرُ لَكَ لَسْبَا . قَالَ يَقُولُ : فَمَا يَسْأَلُونَ ؟ قَالَ يَقُولُ : لَوْ رَأَوْكَ كَاهِنًا أَشَدُ عَلَيْهَا حَرَصًا ، يَا شَدُّ لَكَ طَلْبًا ، وَأَنْظَمَ فِيهَا رَفْقَةً . قَالَ يَقُولُ : فَمَمْ يَعْرُفُونَ ؟ قَالَ يَقُولُونَ : مِنَ الْكَارِ . قَالَ يَقُولُ : وَلَعَلَّ رَأَوْهَا ؟ قَالَ يَقُولُونَ : لَا وَلَهُ بَارِبَ مَارِأَهَا . قَالَ يَقُولُ : نَكْيَفُ لَوْ رَأَوْهَا ؟ قَالَ يَقُولُونَ : لَوْ رَأَوْهَا كَاهِنًا سَهَا فَرِزَأَ ، يَا شَدُّ لَكَ حَادَةً . قَالَ يَقُولُ : فَأَتَهُمْ أَكْمَ أَنْ تَهْفَرَتْ لَهُمْ . قَالَ يَقُولُ مُنْكَرٌ مِنَ الْمُلَائِكَةِ : لَهُمْ مُنْكَرٌ لَهُمْ مِنْهُمْ ، إِنَّمَا جَاءَ حَادَةً . قَالَ : هُمُ الْجَلَاءُ لَا يَنْقُنُ جَلِيلَهُمْ . رَوَاهُ شَعْبَةُ مِنَ الْأَصْمَشِ وَمَهْرَبَتَهُ^(١) ، وَرَوَاهُ

(١) يعني قرآن ، سبعات الله ، وليل ملائكة ، وسمة زهرة الله مما لا يقدر به من كمال نعم.

(٢) هذا كلامه عن الراية في ذكر الله.

(٣) أَنَّ رَوَاهُ سَعْبَةُ عَنْ أَبِي هُرَيْرَةَ .

Scan #2

المطالب العالية بِزَوَادِ الْمَسَانِدِ الْمَثَانِيَةِ

لِلْحَافِظِ أَخْمَدِ بْنِ عَلَىِ بْنِ حَجَرِ الْعَسْقَلَانِيِّ
٧٧٣ - ٨٥٦ هـ

تحقيق
قاسم بن صالح القاسم

تَسْنِيْق
د. سعد بن ابراهيم عبد العزيز الشثري

المجلد الثالث عشر
٤٥ - ٤٦

أَصْرَحَ كَلَابُ الْعِلْمِ - أَوْلَى كِتَابَ الرِّذْكَانِ
(٣٣٢٣ - ٣١٠٠)

دار الغياث
لنشر والتوزيع

دار العناصمة
لنشر والتوزيع

ويشهد للحديث ما رُوي عن أبي هريرة، وأنس، وأبي ذر، وأبي سعيد رضي الله عنهم كما يلي:

١ - حديث أبي هريرة رضي الله عنه: أخرجه أحمد (٢٥١/٢، ٤١٣)، مسلم (٤٨٢، ٤٨٠، ٥٠٩، ٥٠٠، ٥٢٤، ٥٣٥)، ومسلم (٤٢٠٦١ و٢٠٦٧)، والترمذى (٥٤٢/٥)، وصححه، وابن ماجه (٢١٢٥٥).

ولفظ أحمد: يقول الله عز وجل: «أنا مع عبدي حين يذكرني، فإن ذكرني في نفسه، ذكرته في نفسي، وإن ذكرني في ملأ، ذكرته في ملأ هم خير منهم، وإن اقترب إلي شبراً، اقتربت إليه ذراعاً، وإن اقترب إلى ذراعاً، اقتربت إليه باعاً، فإن أتاني يمشي، أتيته هرولة».

٢ - حديث أنس رضي الله عنه: أخرجه أحمد (٣/١٢٢ و١٢٧ و١٣٠ و١٣٨ و٢٧٢ و٢٨٣)، والبخاري (فتح ١٣/٥١١).

ولفظ البخاري: عن النبي ﷺ يرويه عن ربه عز وجل قال: «إذا تقرب العبد إلى شبراً، تقربت إليه ذراعاً، وإذا اقترب إلى ذراعاً، تقربت منه باعاً، وإذا أتاني مشيًّا، أتيته هرولة».

٣ - حديث أبي ذر رضي الله عنه: أخرجه أحمد (٥/١٥٣ و١٦٩)، ومسلم (٤/٢٠٦٨)، وابن ماجه (٢١٢٥٥)، ولفظ مسلم: يقول الله عز وجل: «من جاءه بالمسنة فلم يشرأها أشناهاها» وأزيد، «ومن جاءه بالسيئة فجزاؤه سبعة مثلها، أو أغفر، ومن تقرب مني شبراً، تقربت منه ذراعاً، ومن تقرب مني ذراعاً، تقربت منه باعاً، ومن أتاني يمشي، أتيته هرولة، ومن لقيني بقرب الأرض خطيبة لا يشرك بي شيئاً، لقيته بمثلها مغفرة».

حديث أبي سعيد الخدري رضي الله عنه: أخرجه الإمام أحمد (٣/٤٠)، ولفظه: قال رسول الله ﷺ: «من تقرب إلى الله شبراً، تقرب الله إليه ذراعاً، ومن تقرب إليه ذراعاً، تقرب إلى باعاً، ومن أتاه الله يمشي، أتاه الله هرولة».

Scan #3

كتاب العمال

في سن لا قوا ولا فعل

تألیف

العلامة عَلَى الْيَتَمِّ عَلَيِّيْ بْنِ حَسَانِ الدِّينِ الرَّهْبَانِيِّ
المتوفى ٩٧٥ هـ

تحقيق
مُحَمَّد عَمَّار الدِّمَيَاطِي

طبع الأول



١٨٦١ - أوحى الله تعالى إلى موسى، أتَجْبُ أَنْ أَسْكُنَ مَعْكَ بَيْتَكَ فَخَرَّ لَهُ سَاجِدًا
ثم قال: فَكَيْفَ يَا رَبِّ تَسْكُنُ مَعِي فِي بَيْتِي، فقال: يَا مُوسَى أَمَا عَلِمْتَ أَنِّي جَلِيلٌ مِّنْ
ذَكْرِنِي، وَحِيشَمَا التَّمْسِنِي عَبْدِي وَجَدِنِي. (*ابن شاهين في الترغيب في الذكر عن جابر*) وفيه
محمد بن جعفر المدائني قال أَحَدُّتُ عَنْهُ أَبِدًا عَنْ سَلَامَ بْنِ مُسْلِمَ الْمَدَائِنِي
مَتْرُوكَ عَنْ زَيْدِ الْعَمِي لَيْسَ بِالْقَوِيِّ.

١٨٦٢ - قال الله تعالى: إِذَا ذَكَرْتِنِي عَبْدِي حَالِيَا ذَكْرَتِهِ حَالِيَا إِذَا ذَكَرْتِنِي فِي مَلَأِ
ذَكْرَتِهِ فِي مَلَأِ خَيْرٍ مِّنَ الْمَلَأِ الَّذِي ذَكَرْتِنِي فِيهِ. (*طَبُّ عن ابن عباس*).

١٨٦٣ - قال الله عز وجل: لَا يَذْكُرْنِي عَبْدِي فِي نَفْسِهِ إِلَّا ذَكْرَتِهِ فِي مَلَأِ مِنْ
مَلَائِكَتِي، وَلَا ذَكَرْتِنِي عَبْدِي فِي مَلَأِ إِلَّا ذَكْرَتِهِ فِي الرَّفِيقِ الْأَعْلَى. (*طَبُّ عن معاذَ بْنِ
إِنْسَ*).

١٨٦٤ - قال الله تعالى: مَنْ يَذْكُرْنِي فِي نَفْسِهِ ذَكْرَتِهِ فِي نَفْسِي وَمَنْ ذَكَرْتِنِي فِي مَلَأِ
مِنَ النَّاسِ ذَكْرَتِهِ فِي مَلَأِ أَكْثَرِهِمْ وَأَطْيَبِهِمْ. (*شُعْرُ أبي هُرَيْرَةَ*).

١٨٦٥ - قال ربكم عز وجل: أَنَا مَعَ عَبْدِي مَا ذَكَرْتِنِي وَتَحْرَكْتِي بِي شَفَتَاهُ. (*كَرُّ عن
أَبِي هُرَيْرَةَ*).

١٨٦٦ - قال موسى: يَا رَبِّ وَدَدْتُ أَنْ أَعْلَمَ مِنْ تُجْبُ مِنْ عَبَادِكَ فَأَلْجَبَهُ قَالَ: إِذَا
رَأَيْتَ عَبْدِي يُكْثِرُ ذَكْرِي فَأَنَا أَذْنَثُ لَهُ فِي ذَلِكَ وَأَنَا أَجْبَهُ إِذَا رَأَيْتَ عَبْدِي لَا يَذْكُرْنِي فَأَنَا
خَجَبْتُهُ عَنْ ذَلِكَ وَأَنَا أَبْغَضُهُ. (*قَطُّ فِي الْأَفْرَادِ وَابْنُ عَسَكِرٍ عَنْ أَبْنِ عُمَرَ*).

١٨٦٧ - قال موسى: يَا رَبِّ أَقْرِبْ أَنْتَ فَأَنْجِلِي؟ أَمْ يَعِيْدُ فَأَنَادِيكَ، فَأَنِّي أَجِئُ
جَنَّ صَوْتِكَ وَلَا أَرَاكَ فَأَيْنَ أَنْتَ؟ فَقَالَ اللَّهُ: أَنَا خَلَقْتُكَ وَأَمَّاكَ وَعَنْ يَمِينِكَ وَعَنْ شَمَائِلِكَ
يَا مُوسَى أَنَا جَلِيلٌ عَبْدِي حِينَ يَذْكُرْنِي وَأَنَا مَعَهُ إِذَا دَعَانِي. (*الدَّلِيلُ عَنْ ثُوْبَانَ*).

١٨٦٨ - يقول الله عز وجل: إِذَا كَانَ الْغَالِبُ عَلَى الْعَبْدِ الْاِشْتِغَالُ بِي جَعَلْتُ بَشَيْةَ
وَلَذَّةَ فِي ذَكْرِي، فَإِذَا جَعَلْتُ بَشَيْةَ وَلَذَّةَ فِي ذَكْرِي غَشْقَنِي وَعَشَقَنِي فَإِذَا عَشَقَنِي وَعَشَقَنِي
رَفَعْتُ الْحِجَابَ فِيمَا بَيْنِي وَبَيْنَهُ، وَضَبَرْتُ ذَلِكَ تَغَالِبًا عَلَيْهِ، لَا يَسْهُو إِذَا سَهَا النَّاسُ،
أُولَئِكَ كَلَامُ الْأَنْبِيَاءِ، أُولَئِكَ الْأَبْطَالُ حَقًّا، أُولَئِكَ الَّذِينَ إِذَا أَرْدَثُ بَاهْلَ الْأَرْضِ
عَقُوبَةً أَوْ عَذَابًا، ذَكْرُهُمْ فَصَرَفْتُ ذَلِكَ عَنْهُمْ. (*حلُّ عَنِ الْحَسْنِ مَرْسَلًا*).

١٨٦٩ - قال الله تعالى: مَنْ شَغَلَهُ ذَكْرِي عَنْ مَسَائِنِي أَعْطَيْتُهُ قَبْلَ أَنْ يَسْأَلِنِي. (*حلُّ
وَالدَّلِيلُ عَنْ حَدِيقَةِ*).

١٨٧٠ - يقول الله تعالى: مَنْ شَغَلَهُ ذَكْرِي عَنْ مَسَائِنِي أَعْطَيْتُهُ فَوْقَ مَا أَعْطَيْتُ
السَّائِلِينَ. (*خ*) فِي خَلْقِ أَفْعَالِ الْعَبَادِ وَابْنِ شَاهِينِ فِي التَّرْغِيبِ فِي الذَّكِّرِ وَأَبُو نَعِيمَ فِي
الْمَعْرِفَةِ. (*هَبُّ عَنْ أَبْنِ عُمَرَ*), (*عَبُّ عَنْ جَابِرَ*).